CHRIST

THE WAY, AND THE TRUTH, AND THE LIFE

OR, A

Short [illegible]

Pointing forth the way of making use of Christ for *Justification*, and especially and more particularly for *Sanctification* in all its parts, from

JOHN. XIV. Vers. VI.

Wherein several cases of conscience are briefly answered, chiefly touching Sanctification.

BY

JOHN BROWN
Preacher of the Gospel,

The second Edition

GLASGOW.
Printed by *Robert Sanders*, printer to the town and universitie and are to be sold at his Shop.

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John Oldfield his Book

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Book

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THE EPISTLE DEDICATORY. TO

The Right Honourable and Religious Lady,

The [redacted]

Lady STRATHNAVER.

MADAM.

IEsus Christ himself being the chiefe corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, as it ought to be the principall concearne of all, who have not sitten down on this side of *Jordan*, to satisfy their souls, (once created for, and in their owne nature requireing, in order to satisfaction, Spiritual, immortal and incorruptible substance,) with husks prepared for beasts, to be built in and upon this corner stone, for an habitation of God, through the Spirit: So it ought to be the maine designe and work of such, as would be approven of God, as faithful labourers and co-workers with God, to be following the example of him, who determined not to know any thing, among those he wrote unto, save Jesus Christ and him crucified. O! this noble, heart-ravishing soul-satisfying mysterious theme, *Jesus Christ crucified*, the short compend of that uncontrovertibly great [redacted]

Mystie of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up in glory: wherein are things the Angels desire to look into, or with vehement desire bend (as it were) their necks, and bow down their heads to look and peep into (as the word used, 1 *Pet.* 1. 12. importeth) is a Subject for angelical heads to prie into; for the most indefatigable, and industrious Spirits, to be occupyed about. The searching into and studying of this one *Truth*, in reference to a closeing with it, as our life, is an infallible mark of a soul divinely enlightened, and endued with spiritual and heavenly wisdom; for though it be unto the jewes a stumbling block, and unto Greeks foolishness; yet unto them, who are called, it is Christ the power of God, and the wisdom of God, because the foolishness of God is wiser then men, and the weakness of God is stronger then men. O! what depths of the manifold wisdom of God are there in this mystrie? The more it is preached, known and believed arighr, the more is it understood, to be beyond understanding, and to be what it is, a mysterie. Did ever any Preacher or believer, get a broad look of this boundless ocean, wherein infinite *Wisdom*, *Love* that passeth all understanding, *Grace* without all dimensions, *justice* that is admirable and tremenduous, and *God* in his glorious *Properties*, *Condescensions*, high and noble *Designes*, and in all his *Perfections* and *Vertues*, flow over all banks; or were they ever admitted to a prospect hereof in the face of Jesus Christ; and were not made to cry out, O the depth and height, the breadth and length! O the inconceivable, and incomprehensible, boundlesness of all infinitly transcendent perfections? Did ever any with serious diligence, as knowing their life

lay

lay in it, ſtudy this myſterious *Theme*, and [illegible] not, in full conviction of ſoul, made to ſay, the [illegible] they promoved in this ſtudy, and the more they de-ſcended in their diveirgs into this depth, or ſoared upward in their mounting ſpeculations in this height, they found it the more an unſearchable my-ſtery? The ſtudy of other *Themes* (which Alas! many, who think it below them to be happy, are too much occupyed in) when it hath waſted the ſpirits, wearyed the minde, worne the body, and tarified the braine to the next degree unto a diſtraction, what ſatisfaction can it give, as to what is attained, or encouragement as to future attainments? And when, as to both theſe, ſomething is had, and the poor ſoul puſt up with an aery and fancyful apprehenſion of having obtained ſome great thing, but in truth a great *Nothing*, or a *Nothing* pregnant with *Vanity*, and *vexation of Spirit*, foolish twines cauſing no gladneſs to the Father, *for he that increaſeth knowledge, increaſeth ſorrow*, *Eccleſ.* 1. 18. what peace can all yeeld to a ſoul reflecting on poſting-away time, now near the laſt point, and looking forward to endleſs Eternity? Oh! the thoughts of time waſted with, and faire opportunities of good loſt by the vehement purſueings and huntings after ſhadowes and vanities, will torment the ſoul, by aſſaulting it with pierceing convictions of madneſs and folly, in forſaking *All*, to overtake *Nothing*; with dreadful and ſoul-terrifying diſcoveries of the ſaddeſt of diſappointments: and with the horrour of an everlaſtingly irrecoverable loſſe: And what hath the laborious Spirit than reaped of all the travail of his ſoul, when he hath loſt it? But on, the other hand, O with what calmneſs of minde, ſerenity of ſoul and peace of conſcience, becauſe of the peace of God, which paſſeth

all unde ſtanding, will that poor ſoul look back, when ſtanding on the border of Eternity, on the by-gone dayes or houres it ſpent, in ſeeking after, praying and uſeing all appointed meanes for, ſome ſaving acquantance with, and intereſt in this only ſoul up making, and ſoul ſatisfying *Myſtery*; and upon its yeelding up it ſelf, through the efficacious operations of the Spirit of grace, wholly, wirhout diſputing, unto the powerful workings of this myſtery within; and in becoming crucified with Chriſt, and living through a crucified Chriſts living in it, by his Spirit and power: and with what rejoyceing of heart and glorious ſinging of ſoul, will it look forward to Eternity, and its everlaſting abode in the prepared manſions, remembering that there, its begun ſtudy will be everlaſtingly continued, its capacity to underſtand that unſearchable myſtery will be inconceivably greater; and the ſpiritual, heavenly and glorious joy, which it will have, in that practical reading its divinity without book of ordinances, will be its life and felicity for ever? And what peace and joy in the holy Ghoſt, what inward and inexpreſſible quiet and contentment of minde, will the ſoul enjoy, in dwelling on theſe thoughts, when it ſhall have withall the inward and well grounded perſwaſion of its right, through Jeſus Chriſt, to the full poſſeſſion of that *All*, which now it cannot conceive, let be comprehend: the foretaſtes whereof filleth it with joy unſpeakable and full of glory: and the hope of ſhortly landing there, where it ſhall ſee and enjoy and wonder and praiſe, and reſt in this endleſs and reſtleſs felicitating work, making it to ſing, while paſſing thorow the valley of the ſhadow of death? O if this were believed! O that we were not drunk, to a diſtraction and madneſs, with the adulterous love of vaine

and

and aery speculations, to the postponing, if not ... ter neglecting, of this maine and only upmaking work, of getting real acquaintance with and a begun possession of this mystery in our souls, Christ, the grand mystery; formed wirhin us, living, and working within us by his Spirit, and working us up unto a conformity unto, and an heart-closeing with *God manifested in the flesh*, that we may finde in experience, or at least, in truth and reality, have a true transumpte of that Gospel mystery, in our souls Oh! when shall we take pleasure in pursueing after this happiness, that will not flee from us, but is rather pursueing us; when shall we receive with joy and triumph this King of glory, that is courting us dayly, and is seeking accesse and entry into our souls? Oh why cry we not out, in the hieght of the passion of spiritual longing and desire. *O come Lord Jesus, King of glory, with thine owne key, and open the door and enlarge and dilate the chambers of the soul; that thou may enter, and be entertained as the King of glory, with all thy glorious retinue, to the ennobling of my soul, and satisfying of all the desires of that immortal spark?* Why do we not covet after this knowledge, which hath a true and firme connexion with all the best and truely divine gifts? O happy soul, that is wasted and worne to a shadow (if that could be) in this study and exercise, which at length will enliven and (as it were bring in a new heavenly and spiritual soul into the soul, so that it shall look no more like a dead, dissprited thing, out of its native soile and element; but as a free, elevated and spiritualized Spirit, expatiating it self, & flieing abroad in the open aire of its owne element and country. O happy day, O happy houre, that is really and effectually spent in this imployment! what would souls, sweeming in this ocean of all

pleasures and delights, care for, yea, with what abhorrency would they look upon the bewitching allurements of the purest kinde of carnal delights, which flow from the minds satisfaction in feeding on the poor apprehensions, and groundlesly expected comprehensions of objects, suited to its natural genius and capacity? O! what a more hyperbolically exceeding and glorious satisfaction hath a soul in its very pursueings after (when it misseth and cannot reach) that which is truely desireable! How doth the least glimpse, through the smalleft cranie of this glorious and glorifying knowledge of God in Christ, apprehended by faith, raise up the soul to that pitch of joy and satisfaction, which the knowledge of natural things, in its pureft perfection, shall never be able to cause; and to what a surmounting measure of this joy and contentation, will the experienceing and feeling by spiritual sense the sweet and spiritual relish of this capivating, and transcendently excellent knowledge, raise the soul unto? O! must not this be the very suburbs of heaven to the soul? When the soul thus seeth and apprehendeth God in Christ, and that as its owne God, through Christ (for as all saving knowledge, draweth out the soul unto an imbraceing and closeing with the object, so it bringeth in the object to the making up of the reciprocal union and in-being) it cannot but admire with exultation, and exult with admiration, at that condescendence of free grace, that hath made it in any measure capable of this begun glory, and will further make it meet, by this begun glory, to be a partaker of the inheritance of the Saints in light: and what will a soul, that hath tasted of the pure delights of this river of gospel-manifestations, and hath seen with soul-ravishing delight, in some measure, the manifold wisdome

of

of God wrapped up therein; and the compleet and perfect symmetrie of all the parts of that noble contexture, and also the pure designe of that contrivance, to abase Men, and to extoll the riches of the free grace of God, that the sinner, when possessed of all, designed for him and effectuated in him thereby, may know who alone should weare the crown and have all the glory; what, I say, will such a soul see in another gospel calculated to the meridan of the natural, crooked and corrupted temper of proud men, who is soon made vaine of nothiug, which instead of bringing a sinner, fallen from God through pride, back againe to the enjoyment of Him, through a Mediator, doth but foster that innate plague, and rebellion, which caused and procured his first excommunication from the favour, and banishment out of the paradise of God) that shall attract its heart to it, and move it to a compliance with it? When the poor sinner, that hath been made to pant after a Saviour, & hath been pursued to the very ports of the city of refuge by the avenger of blood, the justice of God, hath tasted and seen, how good God is and felt the sweetnes of free love in a crucified Christ, and seen the beauty and glory of the mystery of free grace, suitably answering and overcoming the mystery of its sin and misery; O What, a complacency hath he therein, and in the way of gospel salvation, wherein free grace is seen to overflow all banks, to the eternal praise of the God of all grace? How saltless and unsavoury will the most cunningly devised and patcht together mode of salvation be, that men, studying the perversion of the gospel, and seeking the ruine of souls, with all their skill, industry and learning, are setting off with forced rhetorick, and the artifice of words of mans wisdome, and with the plausible

tages of a pretended sanctity, and of strong groun
and motives unto diligence and painfulness, to
very denying and renunceing of Christian liberty
when once it is observed, how it entrencheth up
on, and darkneth the lustre, or diminisheth th
glory of free grace, and hath the least tendency t
the setting of the crown on the creatures head, i
whole or in part? The least perception that hereb
the sinners song, ascribeing blessing, honour, glor
and power, unto him, that was slain, and hath re
deemed them to God by his blood, out of even
kinred tongue and people and nation, and hat
made them unto their God kings and priests, sh
be murred, will be enough to render that devic
detestable and convince the soul that it is not th
gospel of the grace of God nor that mystery of Go
and of Christ, but rather the mystery of iniquity
what a peculiar savouriness doth the humbled be
liever finde, in the doctrine of the true gospel grace
and the more, that he be thereby made *Nothing*
and Christ made *All*; that he, in his highest attain
ments, be debased, and Christ exalted; that his
most lovely peacoke feathers be laid, and the crown
flourish on Christ's head; that he be laid flat, with
out one foot to stand upon, and Christ the only sup
porter, and carryer of him to glory; that he be as
dead without life, and Christ live in him, the more
lovely, the more beautiful, the more desireable,
and acceptable is it unto him. O what a complacen
cy hath the graced soul, in that contrivance of in
finite wisdom, wherein the mystery of the grace o
God is so displayed, that nothing appeareth, from
the lowest foundation stone to the upper mos
cope-stone but grace, grace, free grace making up
all the materials, and free grace with infinite wi
dom cementing all? The gracious soul can be warm
unde

under no other covering, but what is made of that web, wherein grace and only grace is both woofe and werpe; and the reason is manifest, for such an one hath the clearest sight & discovery of his owne condition, and seeth that nothing suiteth him, and his case, but free grace: nothing can make up his wants, but free grace: nothing can cover his deformities, but free grace; nothing can help his weaknesses, shortcomings, faintings, sins and miscarriages, but free grace: therefore is free grace all his Salvation, and all his Desire: it is his glory to be free grace's debtor, for evermore; the crown of glory will have a far more exceeding and eternal weight, and be of an hyperbolically hyperbolick and eternal weight, and yet easily carryed and worne, when he seeth how free grace and free love hath lined it, and free grace and free love sets it on, and keeps it on for ever: this maketh the glorified Saint, weare it with ease, by casting it down at the feet of the gracious and loving purchaser, and bestower. His exaltation is the Saints glory; and by free grace, the Saints receiving and holding all of free grace, is He exalted. O what a glory is it to the Saint, to set the crown of glorious free grace, with his owne hands, on the head of such a Saviour, and to say, *not unto me, not unto me, but unto thee, even unto thee alone, be the glory for ever and ever.*

With what delight, satisfaction, and complacency, will the glorified Saint, upon this account, sing the Redeemed and Ransomed their song? And if the result and effect of free grace will give such a sweet sound there, and make the glorified's heaven, in some respects, another thing, or at least, in some respect, a more excellent heaven, than *Adam's* heaven would have been; for *Adam* could not have sung the song of the Redeemed; *Adam's* heaven

would not have been the purchase of the blood of the God; nor would *Adam* have sitten with Christ Re- deemer on his throne: nor would there have been in his heaven such rich hangings of free grace, no such mansions prepared by that gracious and loving husband, Christ, who will come and bring his bought-bride home with Him, Seing I say, heaven, even upon the account of free grace, will have such a special, lovely, desireable, and glorious lustre Oh how should Grace be prized by us now? How should *the Gospel of the Grace of God* be esteemed by us? What an antipathy of Glory, as now prepared and dressed up for sinful man, must they show who- se whole wit and parts are busied to darken the glory of that Grace, which God would have shineing in the Gospel: and who are at so much pains & labour, to dresse up another gospel (though its the Apostle hath told us, *Gal.* 1. 7. that there is not another) wherein Gospel-grace must stand by, and de- law grace take the throne, that so man may sacrifice to his owne net, and burn incense to his own drag and may at most be graces debtor, in part: and yet no way may the saved man account himself more grace debtor, than the man was, who wilfully destroyed himself, in not performing of the conditions: for Grace (as the new Gospelers, or rather Gospel- spillers meane, and say) did equally to both frame the conditions, make known the contrivance, and tender the conditional peace and salvation. But as to the difference betwixt *Paul* and *Iudas*, it was *Paul* that made himself to differ, and not the free grace of God, determineing the heart of *Paul* by grace to a closeing with and accepting of the bar- gan. It was not grace that wrought in him both to will and to do: It was he and not the grace of God in him, What more contradictory to the gospel of

the grace of God? And yet vaine Man will not condescend to the free grace of God. *Pelagianisme* & *Arminianisme*, needeth not put a man to much study, and to the reading of many books, to the end, it may be practically learned (though the patrons thereof labour hote in the very fires, to make their notions hang together, and to give them such a lustre of unsanctified and corrupt reason, as may be taking with such as know no other conduct in the matters of God) for naturally we are all borne *Pelagians* and *Arminians*. these Tenets are deeply engraven in the heart of every Son of fallen *Adam*: what serious servant of God findeth not this, in his dealing with souls, whom he is labouring to bring into the way of the Gospel? Yea what Christian is there, who hath acquantance with his own heart, and is observing its byasses and corrupt inclinations, that is not made to cry out, O wretched man that I am! who shall deliver me from these dregs of *Pelagianisme*, *Arminianisme* and *Iesuitisme*, which I finde yet within my soul? Hence it may seem no wonderful, or strange thing (though after so much clear light, it may be astonishing to think, that now, in this age, so many are so openly, and avowedly, appearing for this dangerous and deadly errour) to us, to hear and see this infection spreading and gaining grouud so fast, there needeth few arguments or motives, to worke up carnal hearts to an imbraceing thereof, & to a cheerful acquiescing therein; little labour will make a spark of fire worke upon gunpowder. And me thinks, if nothing else will, this one thing should convince us all of the errour of this way; that nature so quimely and readly complyeth therewith: for who, that hath any eye upon, or regaird of such things, seeth not, what a world of carnal reasonings, objections, prejudices, and scruples, natural men

have in readiness against the Gospel of Christ; and
with what satisfaction, peace and delight, they
reason and plead themselves out of the very reach of
free grace; and what work there is to get a poor
soul, in any measure wakened and convinced of its
lost condition, wrought up to a compliance, with
the gospel way of Salvation? How many other de-
signes, projects and essayes doth it follow; with a
piece of natural vehemency and seriousness, with-
wearying, were it even to the wasteing of its body
and spirits, let be, its substance and riches, before it
be brought to a closeing with a *crucified Mediator*,
and to an accounting of all its former workings, at-
tainments, and painful labourings, and *gaine, as losse*
for Christ, and for the excellency of the knowledge of
Christ, and *as dung that it may win Christ, and be*
found in Him, not having its own righteousness, which
is of the law, but that which is through the faith of
Christ, the righteousness, which is of God by faith,
Phil. 3. 7. 8. 9. And may it not seem strange, that
now, after so many have found, through the grace
of God, the sweet experience of the gracious work-
ings of the gospel grace of God upon their hearts,
and so are in case, as having this witness within
them, to give verdict against those assertions: yea
moe and many moe, that were in several ages before,
yet Satan should become so bold; as to vent these
desperate opinions, so diametrically opposite to the
Grace of God, declared in the Gospel, and ingraven
in the Hearts of many hundereds, by the finger of
God, confirming, in the most undoubted manner,
the truth of the gospel doctrines. This would seem
to say, that there are such clear sun shine dayes of
the Gospel, and of the Son of man, a coming (and
who can tell how soon this night shall be at an
end?) that all these doctrines of nature shall re-

ceive

ceive a more conspicuous and shameful dash, than they have received for these many ages: Hitherto when Satan raised up, and sent forth his qualified instruments, for this desperat work, God alwayes prepared carpenters to fright these horns and thus Gospel-truth came forth, as gold out of a furnace, more clear and shineing: And who can tell but there may be a dispensation of the pure grace of God, in opposition to these perverting wayes of Satan, yet to come, that as to the measure of light and power, shall excell whatever hath been, since the Apostles dayes? *Even so come Lord Jesus!*

However, *Madam*, the Grace of God will be, what it is, to all the chosen and ransomed ones. They will finde that in it, which will make whatever cometh in competition therewith or would darken it, contemptible in their eyes: And happy they, of whom, in this day wherein *darkness covereth the earth, and grosse darkness the people*, it may be said, *the Lord hath arisen upon them, and his glory hath been seen upon them*: for whatever others, whose *understanding is yet darkned, and they alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts*, imagine of the Gospel Grace: and however they discerne nothing of the heavenly and spiritual glory of the Grace of God: yet they being delivered or cast into the form and mould of the doctrine of the Gospel, which they have obeyed from the heart, through the powerful and irresistible efficacy of the mighty grace of God, have seen such an allureing excellency, in that gracious contrivance of infinite wisdome, to set forth the unparallelableness of the pure grace of God, and are dayly seeing more and more of the graciousness and wisdome of that heavenly invention, in its adequat suteableness to all their necessities, that as they

cannot

cannot but admire and commend the riches of th
grace, that interlineth every sentence of the gospel
and the greatness of that *love*, that hath made such
a compleatly broad plaster to cover all their sores &
wounds: so the longer they live, and the more the
drink of this pure fountain of heavenly *nectar*: an
the more their necessities presse them, to a taking
on of new obligations, because of new supplies
from this ocean of grace, the more they are made to
admire the Wisdom and Goodness of the Author
and the more they are made to fall in love with, &
delight, and lose themselves in the thoughts of thi
incomprehensible grace of God: yea and to long
to be there, where they shall be in better case to
contemplate, and have more wit to wonder at, &
better dexterity to prize, and a stronger head to
muse upon, and a more enlarged heart to praise for
this boundless and endless treasure of the Grace of
God, with which they are enriched, through Jesus
Christ. Sure, if we be not thus enamoured and ra
vished with it, it is because we are yet standing with
out, or, at most, upon the threshold and borders
of this Grace: were we once gote within the juris
diction of grace, and had yeelded up ourselves unto
the power thereof, and were living and breathing in
this aire, O! how sweet a life might we have? What
a kindly element would Grace be to us? *As sin hath
reigned unto death, even so grace* should *reigne through
righteousness, unto eternal life, by Iesus Christ, our
Lord Rom.* 5. 21. Grace reigning within us through
righteousnes, would frame and fit our souls for that
eternal life, that is ensured to all, who come once
under the commanding, enlivening, strengthening,
confirming, corroborating, and perfecting power
of Grace: and seeking grace for grace, and so living
and walking and spending upon Grace's cost and

charges,

harges, O how lively, and thriveing proficients ight we be? The more we ſpent of grace (if it uld be ſpent) the richer should we be in grace: what an enriching-trade muſt it be to trade with ee Grace, where there is no loſſe, and all is gaine, e ſtock and gaine and all is enſured; yea more, bouring in Grace's field would bring us in Iſaack's eſſing, an hundered fold: But Alas! it is one thing talk of Grace, but a far other thing to trade with race. When we are ſo great ſtrangers unto the life grace, through not breathing in the aire of grace; ow *can the name of the Lord Jeſus Chriſt be glorify-d in us, and we in Him, according to the grace of God, nd the Lord Jeſus Chriſt*, 2 *Theſ.* 1. 12? Conſider e, what an affront and indignity it is unto the Lord ſpenſator of Grace, that we look ſo leane, and ill voured, as if there were not enough of the fatn-g bread of the grace of God, in our Fathers houſe, as if the great Stewatd, who is full of grace and uth, were unwilling to beſtow it upon us, or udged us of our allowance, when the fault is in ur ſelves, we will not follow the courſe, that wiſe race, and Gracious Wiſdome hath preſcribed; we ill not open our mouth wide, that He might fill ; nor goe to Him, with our narrowed or cloſed outhes, that Grace might make way for grace, & iden the mouth for receiving of more grace; but e by in our leanneſs and weakneſs: and alas we ve too will to be ſo. O but grace be ill wared on , who cary ſo unworthily with it, as we do: yet s well with the gracious ſoul, that he is under ace's Tutory and care; for grace will care for him, hen he careth not much for it, nor yet ſeeth well his owne welfare: grace can & will prevent, yea, uſt prevent, afterward, as well as at the firſt; that race may be Grace, and appear to be Grace, and

continue unchangeably to be Grace, and so
Grace. Well is it with th: Believer, whom gr
hath once taken by the heart, and brought wit
the bond of the Covenant of Grace, its deadest c
dition is not desperat: when corruption prevail
to such an hight, that the man is given over for de
there being no sense, no motion, no warmth,
breath almost to be observed; yet Grace, when
lently constrained by that strong distemper, to re
to a secret corner of the soul, and there to lurk
lye quiet, will yet at length, through the qnick
ing, and reviveing influences of Grace: promise
the Covenant, and granted in the Lords good ti
come out of its prison, take the fields, and rece
the impire of the soul; and then the dry and wit
ed stocks. when the God of all grace will be as
dew unto Israel, shall blossome and grow as the li
and cast forth his roots as Lebanon: his branc
shall spread, and his beauty shall be as the olive t
and his smell as lebanon. It is a happy thing, ei
for Church or particular soul to be planted in gr
sappy soyl, they lye open to the warm beams
the sun of righteousness: and though winter bl
may be sharpe and long: clouds may intercept
heat, and nipping frosts may cause a sad decay,
all the sap may rerurne and lye, as it were dorm
in the root: yet the *winter will passe; the raine wi*
over and gone, and the flowers will appear on the ea
the time of the singing of birds will come, and the v
of the turtle will be heard in the land: then shall e
the wilderness and solitary places be glade, and th
it shall rejoice and blossome as the rose, it shall
some abundantly, and rejoyce even with joy and
ing: the glory of Lebanon shall be given unto it
excellency of Carmel and Sharon, they shall see th
ry of the Lord, and the excellency of our God.

onder that itis not alwayes hote ſummer dayes; a
urishing and fruitful ſeaſon, with Souls and with
hurches; But know we the thoughts of the Lord?
e we to the bottom of the deep contrivances of
finite wiſdom? Know we the uſefulneſs, yea ne-
ſſity, of long winter nights, ſtormy blaſts, hail,
ne, ſnow and froſt? Conſider we, that our ſtate,
d condition, while here, calleth for thoſe viciſſi-
des, and requireth the blowing of the north, as
ell as of the ſouth windes? If we conſidered, how
race had ordered all things for our beſt, and moſt
r the glory and exaltation of Grace: we would ſit
own and ſing, under the ſadeſt of diſpenſations,
d living by faith and hope, we would rejoyce in
e confident expectation of a gracious outgate, for
long as Grace predomineth (and that will be un-
l Glory take the Empire) all will run in the chan-
l of grace: and though now, ſenſe (which is oft
ths unfaithful friend) will be alwayes ſuggeſting
e tales of God, and of His grace unto unbelieſe,
d raiſing thereby diſcontents, doubts, feares, jea-
uſies, and many diſtempers in the ſoul, to its prn-
dice and hurt; yet in end, Grace ſhall be ſeen to be
race: and the faithful ſhall get ſuch a full ſight of
is manifold Grace, as ordering, tempe ing, time-
g, ſhortening or continueing of all the ſad and
mal dayes and ſeaſons, that have paſſed over their
vn, or their Mothers head, that they ſhall ſee,
at Grace did o der all, yea every circumſtance of
the various toſſings, changes, ups and downs,
t they did meet with. And O what a ſatisfying
ht will that be, when the general aſſembly, and
hurch of the firſt born, which are enrolled in hea-
n, and every individual ſaint ſhall come together,
d take a view of all their experiences, the reſult
which ſhall be, Grace began, Grace carryed on,

and

and Grace hath perfected all, Grace was at the
tome of all, and Grace crowned all? What sh
in ;s Grace, Grace unto it; will be there: when
head stone shall be brought forth? What soul s
fying complacency in, and admiration at all, th
past, will a back look thereat yeeld, when every
shall be made to say, Grace hath done all well;
a pin of all the work of Grace in & about me m
have been wanted: now I see, that the work of
is perfect, Grace was glorious grace, and wise g
whatever I thought of it then: O what a fool h
been, in quarrelling at, and in not being fully
fied with all that Grace was doing with me
how little is this believed now?

In confidence, *Madim*, that your *La*: (to m
wayes known, but by, a savoury report) shall ac
of this bold address, I recommend your La: my
noble Lord your Husband, and off-spring, to
word of his grace, and subscribe my self You

Your

Servant in the Gospel
Grace of God,

JOHN BRO

Christian Reader,

IF thou answer this designation, and art really a partaker of the *Unction*, which is the high import of that blessed and glorious name called upon thee, thine eye must affect thy heart, and a soul led with Godly sorrow must at last burst and bleed at a weeping eye, while thou looks upon most his licentious and loathsome generation, arrived at height of prodigious profanity, as to glory in their me, and boast of bearing the very badge and blake ke of damnation. But besides this swarme, who ge it to hell, and make such hast thither, as they ne themselves into everlasting flames, carrying, er the shape and visage of men, a Devils in disguise, face of the Church is covered with a scume of such, are so immersed in the concerns of this life, and so intense in the pursute of the pleasures, gain and ours thereof, as their way doth manifestly witness n to be sunk into thee deep oblivion of God, and erat inconsideration of their precious and immortal s: But in the 3. place besides these, who are hur- into such a distraction with the cares of this life, they as natural brute beasts, made to be taken and oyed, are never at leasure to consider either the re and necessitie of their noble souls, or to con- e with the notion of a Deitie. Thou may perceive mpany of self deceiving speculatists, who make d the phylacteries of their garments, and boast of e high attainements, in religion; would have o- s look upon them as arrived at the porch of heaven, advanced to a high pitch of proficiency in the wayes od, because they can discourse a little of the my- es of salvation, and without ever diveing further the depth and true nature of Religion, dream them- s into a confidence of being saints, and conclude selves Candidats for glory.

his is that heart-moveing object, which presents

it

it self to thy eye and observation this day: this is
deplorable posture, wherein thou mayst perceive
men at the very point of perishing eternally, wh
within the pale of the visible Church; some danc
themselves headlong in all hast into the lake of fire
brimstone; some so much concerned in things, w
have no connexion with their happiness, as to dro
concernedly into the pit, out of which there i
redemption: and others dreaming themselves
dingendlesse perdition; and all of them unite in a
at or despiseing the means used, and essays m
in order to their recovery.

Now while Religion (which is the beautie o
soul, and the basis of mans blessedness, advanc
him both to a conformity to God, and qualifying
for the fruition of *Him*) by the generality of t
called to be saints, (that they may behaved) is not
ly upon deliberation and choice laid aside, as ha
nothing in it to recommend and endeare it to the
of men, but hated, flouted, fled from and forsa
as if it came on purpose to marre mens tranqillity
torment them before the time. While I say it is
some faithful Servants, who make conscience to
on his work, who came to destroy the works o
Devil, and went about, while in the world, he
all that were oppressed of him, set themselves to
preach and perswad the things concerning the K
dome of God, yea to write and warne and weep
into a compliance with their own happinéss; the
deavour solicitously to informe mens minds, tha
may reforme the manners, and rescue them with
who are runing upon their own ruine, but alas w
little success, that they doe the work of the
with grief, and have much sorrow of those, of w
they ought to have joy; and after all their beseech
obtestings, requestings and cryings, *this is the way,*
yee in it, turne you, turne, oh! why will you dye,
this as the last returne to all their importunities,
there is no hope; speake no more to us of that matte

ffer to perswade us to relinquish the old road, or dis-
e us from following our leaders; for when ye have
all, after these we will go; we resolve to abide, what
ave been, children of imperswasion.

ut if his Servants, in following their work closly,
n to have gained a little ground upon men, and al-
t preswaded them to be Christians, Satan, to the
he may make all miscarry, and counterworke these
rkers together with God, and poison poor souls by
rversion of the Gospel, beyond the power of an
dot, hath raised up, instigat, and set on work a
of *proud Rationalists* (for they are wiser then to
e themselves amongst those poor fools, those base
gs, those nothings, to whom Christ is made all
gs, to whom Christ is made wisdom that he may
ghteousnes, sanctification and redemption to them;
they must be wise men after the flesh, wise above
t is written: a crucified Christ is really unto them
ishnes and weakness, though the power of God
the wisdome of God; they will needs go to work
her way; they will needs glory in his presence, and
a heaven of their own hand-wind. (O my soul
r not into their secrets! and, *O* sweet Jesus, let
name be to me, the Lord my righteousnes, thou
wone it; weare it; and gather not my soul with
, who make mention of any other righteousnes,
of thine onely!) to bring-in another Gospel a-
gst men, then the Gospel of the grace of God: as
determine to know some other thing then Christ
him crucified; so with inticeing words of mans
om, they bewitch men into a disobedience to the
, setting somewhat else before them then a crucified
st: And this they do, that they may remove men
those, who call them into the grace of Christ,
another Gospel: A Christ, it is true, they speake
but it is not the Christ of God; for all they drive
O cursed and truely Antichristian designe!) is,
he may profite them nothing, while they model all
gion according this novel project of their magnifi-

ed

ed *morality*? This is that which gives both life
lustre to that image they adore, to the Dagon,
whom they would have the world, wonder and
ship.

That there is such a *moralizeing* or *muddizeing*
may be for once admitted to coine a new word to
these men their due) of Christianity now introd
and comeing in fashion, many of the late pieces
quest do evince? Now, that Christianity should
ralize men above all things, I both give and gr
for he who is partakers of the divine nature, and
obtained precious faith, must adde vertue to his
But that it should be only conceived and conceited
elevation of nature to a more cleare light, in the
ter of morality, wherein our Lord is onely resp
as an heavenly teacher, and perfect paterne propos
imitation, is but a proud pleasing fansie of self
ceited, darkened and deluded dreamers, robing
of the glory of his mercy and goodness; our
Jesus Christ of the glory of his grace and merit;
Spirit of the efficacy of his glorious and mighty
ations; and themselves and their pilgrimes,
give them the hand as guids, of the comfort and
of all.

This is the *pilgrimage*, we are perswaded to u
take to the holy Land; this is that *reasonablen*
Christianitie, which with great swelling words
nitie is ventilat; to the allureing and ensnareing of
who had almost escaped the corruption, which is
world through lust, and the pollutions of the
through the knowledge of the Lord and Saviour
Christ; This is the way which they, who undert
publish to the world the true causes of the decay
tie, take to revive and introduce that pietie, which
complain is wanting: O impious invention, no
encroaching upon the unsearchable mysterie of the
pel; but subversive of the whole method, and b
and beautiful contrivance of salvation, and rend
salvation impossible to the greatest proficients

die; and the grand patrons practitioners in this new , the greatest opposers of that grace of God, which ngeth salvation unto all men, It is true, they will t plainly plead for profanitie, Nay, they may and make a great noise about the practise of pietie, as if y were the only patrons thereof; that with lesse ob- vation and greater facility they may beguile them- ves and their followers of the reward: they may ibly perswade even to, a pinching of the body, that y may puffe up, and pamper their fleshly minde; d while they overdrive men to the practise of will- rship, and performance of those things, which ve a shew of wisdome, it is that they may withdraw n from holding that blessed head, from which all body by joints and bands, having nourishment nistred, and knit together, encreaseth with the en- e of God; yet the grace of God, that onely live- principle of all true pietie, which they dispute out he souls of men, that they may debauch them into ontempt of the Spirits working in men to will and do, takes frequent vengance on this their invention, leaving them not onely to play the Devil in disguise, t they may be known by their fruits; but also to lay e that garbe of external godlines, (for the Devil his Domesticks cannot long weare a strait doublet) t it may appeare, how it is verified in them, *from that hath not shall be taken away even that he hath*; ich is so plain, that to many of these pleaders for new way, and their proselyts, in the righteous gement of God, happeneth according to the true verb, *the dog is turned to his owne vomit againe, and sow that was washed to her wallowing in the mire.*

cannot escape thy observation, how busie Satan is day, upon the one hand, to keep men, under the of the Gospel to give all diligence to make their ing and election sure, idle all the day; so that no swasion can induce them to engage seriously to fall nt a working out their own salvation in feare and bling; and on the other, equally diligent and in-

 dustrious

dustrious to divert men from trusting in the nam
the Lord, and staying upon their God; setting t
on work to go and gather fewel, and kindle a fire
compasse themselves about with sparks, that they
walk in the light of their own fire, and in the sp
that they have kindled; knowing well that they
this way most certainly lose that toil and travel, &
no other reward at his hand of all their labour, b
ly down in everlasting sorrow, while the stout he
and far from righteousnesse, and salvation, shal
their soul for a prey, and be made to rejoyce in his
vation, and blesse him who hath made them mee
be partakers of the inheritance of the saints in li

It is fit therefore, in order to thy own establishm
in the present truth, and that thou mayest so work,
thy labour be not in vaine, but God may accep
works, often to think, and seriously to consider in
own soul, what that gospel holinesse is, and what
men substitute in the place of it, that thou may ch
the perfect and pleasant way of Gospel holinesse,
exercise thy self to that *godlinesse, which is profitab
all things, haveing the promise of the life that now is,
of that which is to come.*

I am neither the fit person for so great an under
ing, nor do these limits, within which I must be
my self, permit me to expatiat, in many notions a
the nature of this excellent and precious thing,
Gospel holinesse: Oh if, in the entry, I could on my
behalfe and others, sob out my *Alas* from the bot
of my soul, because, be what it will, it is some
thing then men take it to be: few habituat them
to a thinking upon it, in its high nature, and so
riching advantages, till their hearts receive sut
impressions of it, and their lives be the very trans
of the law of God written in their heart; the
(Alas!) is lost in a noise of words, and heap of
ons about it, neither is it a wonder that men fa
mistakes about it, since it is onely the heart posses
it that is capable to understand & perceive its due

le

ncy: But if it be asked, what it is? we say, it may be
ortly taken up, as the elevation and raising up of a
or mortal unto a conformity, with God; As a parti-
ation of the divine nature; or as the very image of
od stamped on the soul, impressed on the thoughts &
ections, and expressed in the life and conversation; so
t the man, in whom Christ is formed, and in whom
dwells, lives and walks, hath, while upon the earth,
onversation in heaven; not only in opposition to
se many, whose end is destruction, whose God is
ir belly, whose glory is in their shame, who minde
thly things: but also to these pretenders unto & per-
aters of religion; who have confidence in the flesh,
worship God with their own Spirit (which in the
tters of God is flesh, and not Spirit) and have some
at else to rejoyce in, then in Christ Jesus, and a being
nd in him not having their own righteousnesse.

True Gospel holinesse then consists in some simili-
e and likenesse to God, and fellowship with him,
nded upon that likenesse: there is such an impression
God his glorious attributes, his infinit Power, Ma-
, Mercy, Justice, Wisdome, Holinesse, and Grace,
. As sets him up all alone in the soul without any
petition, and produceth those real apprehensions of
n, that he is alone excellent and matchlesse. O how
serable doth he appeare, when indeed seen, to all
gs? And how doth this light of his infinit gloriouss-
e, shineing into the soul, darken & obscure to an in-
leneſſe all other excellencies, even as the riseing of
sun makes all the lesser lights to disappear. Alas!
is God unknown in his glorious being and attri-
s? When once the Lord enters the soul, and shines
the heart, it is like the riseing of the sun at mid-
t: all these things, which formerly pretended to
e lovelinesse, and did dazl with their lustre, are eter-
y darkened: now all natural perfections & moral ver-
, in their flowr & perfections, are at best looked up-
s *aliquid nihil*: what things were formerly account-
aine and godlinesse, are now counted loss for the

excellency of the knowledge of Christ Jesus the L
and the soul cannot onely suffer the losse of them
wirhout a sob, but be satisfied to throw them awa
dung, that it may win him, and be found in
Now the wonder of a Deity, in his greatness, po
and grace, swallowes up the soul in sweet admirat
O how doth it love to lose it self in finding here
it cannot fathome? And then it begins truely to se
greatness and evil of sin; then it is looked upon w
out the covering of pleasure or profit, and loath
the leprosy of hell. Now the man is truely like
in the knowledge of good and evil, in the knowl
of that one infinit good, *God*; and in the knowl
of that one almost infinit evil, *sin*. This is the
point of likeness to him, to be conformed to him in
understanding, that as he knowes himself to be the
being and fountain good, and all created things in
flour and perfection, with all their real or fancied
veniencies being compared with him, but as the
of a bucket, the small dust of the ballance, or not
yea lesse then nothing, vanity. (which is nothi
up, by the force or forgery of a vainly working in
nation, to the consistence of an appearance) so
soul to know indeed and believe in the heart, that
is nothing deserves the name of good besides Ge
have the same superlative and transcendent though
that great and glorious self being *God*, and the
diminishing and debaseing thoughts of all thing
beings besides him. And that as the Lord seeth n
in the creation but sin, and hates that with a p
hatred, as contrary to his holy will; so for a soul
gravat sin in in its own sight to an infinitness of e
least till it see it onely short of infinitness in this re
that it can be swallowed up of infinit mercy. But w
hath the soul all this light? It owes all this and
it self as debtor for it to him, *who opens the eyes*
blind: it is he *who commands the light to shine out of*
ness, who hath made these blessed discoveries, and
given the poor benighted soul, *the light of the kn*

he glory of God, in the face of Jesus Christ: These
diations are from the Spirits illumination: it is the
Spirit of wisdom and revelation that hath made day
ht in the darkened soul: the man who had the heart,
a beast, as to any saveing or solid knowledge of
d or himself, hath now got an understanding to know
n that is true: now is Christ become the poor mans
dom, he is now *renewed in knowledge after the image*
im that created him: he might well bable of spirit-
things, but till now he understood nothing of the
uty and excellency of God and his wayes: Nay, he
w not what he knew, he was ignorant as a beast
he life and luster of those things, which he knew in
letter: nothing seemed more despicable to him in
world, then true godliness; but now he judgeth
erwise, because he hath the miud of Christ: the
gs, which in his darkeness he now can onely minde
admire, since he became a child of light: now be-
delvered from that blindness and brutishness of
rit, which possesseth the world, (and possessed
self till he was transformed by the renewing of his
de) who esteem basely of spiritual things and set
m at nought, he prizeth as alone precious: the
rld wonders, what pleasure or content can be in the
ice of God, because they see not by tasteing how
od he is: to be pryeing into, and poreing upon invi-
e things, is to them visible madness but to the en-
tened minde the things that are not seen are onely
rth seeing, and while they appeare not to be they
y are: whereas things that are seen appear but to be,
are not. Though the surpassing sweetness of spirit-
things should be spoke of to them, who cannot
our the things of God, in such a manner as the glo-
s light of them did surround men; yet they can per-
e no such thing: all is to them cunningly devised
es: let be spoke what will, they see no forme, no
nelineſs, no beauty in this glorious object, God in
ist reconcileing sinners to himself. Alas the mind
linded, the dungeon is within; and till Christ open

the eyes, as well as reveal his light, the soul abi
its blindnesse, and is buryed in midnight darkenn
but when the Spirit of God opens the mans eyes
he is translated by an act of omnipotency out o
kingdome of darkenesse unto the kingdome of his
son, which is a kingdom of marvellous light, O!
matchlesse beauty doth he now see in these thi
which appeareth despicable and darke nothings to
till he got the unction, the eye salve, which tea
all things: now he sees (what none without the S
can see) the things, which God hath prepared for
that love him, and are freely given them of God
these, though seen at a distance, reflect such ra
beauty into his soul, that he beholds and is ravishe
sees and is swallowed up in wonder.

But then, in the next place, this is not a Spiritle
efficacious speculation about these things, to kno
evil but sin and separation from God, and no bl
nesse but in the fruition of him; it is not such a k
ledge of them as doth not principle motion to p
after them. This, I grant, is part of the Image of
when the sun of righteousnesse, by arising up
man, hath made day light in his soul, and by these
discoveries hath taught him to make the true pa
betwixt things that differ, and to put a just value
them according to their intrinsick worth: But th
vine illumination doth not consist in a meer noti
such things in the head, nor doth it subsist in enlig
ing the mind; but in such an impression of God up
soul, as transformes and changes the heart into hi
nesse by love: knowledge is but one line, one drau
lineament of the souls likenesse to him; that alon
not make up the image; but knowledge rooted
heart, and engraven on the soul, shineing and sh
it self forth in a gospel adorneing conversation
makes a comely proportion; when the same han
touched the eye, and turned the man from dark
to light, and gave an heart to know him
he is the Lord, doth also circumcise the mans

ove the Lord his God, with all his heart, and with his soul and with all his minde: and this love manifesting its livelinesse, in its constraining power to live him and for him: light without heat is but wild fire; light in the mind begetting heat in the heart, making burne Godward, Christward, and Heavenward, light the understanding setting on fire and enflameing the ections, and these shining out in a heavenly conversion, makes up the lively image of God, both in feature & stature, both in proportion and colour: faith bes this image and drawes the lineaments; and love nging forth obedience finishes, and gives the lively tre: the burneings of love in obedience to God is that hich illuminats the whole, and maks a man look inward like him, to whose image he is predestinat to be nforme, and then maks him, who is ravished with charmes of that beauty, say, as in a manner overne thereby, *how fair is thy love, my Sister, my spouse? ow much better is thy love, then wine, and the smell of ne ointments then all spices*? But consider, that as these ames, which irradiat the soul, are from the Spirit of rist, so that spiritual heat and warmth come out of same airth, and proceed from the same Author; for fire burnes as he blows, our lampe shines as he ffes and furnisheth oile: men therefore would not iuge them selves in this delusion, to think that, that hich will passe for pure Religion and undefiled before d, consists either in an outward blamelesse converion, or in putting on and weareing an external garbe profession: no, as the top of it reacheth higher, so the ot of it lies deeper; it is rooted in the heart, this seed ng sowen in an honest heart (or makeing the heart nest, in which it is sowen) takes root downrd, and brings forth fruit upward; as trees that w as far under ground as above, so these trees of hteousnesse, the planting of the Lord that y may be glorified, grow as far and as fast

under ground, as above; godlineſs grows as far d
ward in ſelf emptying, ſelf denyal and ſelf aba
in hungring and thirſting after more of righteou
in the ſecret engagements of the heart to God in C
in theſe burſtings of heart & bleedings of ſoul (to w
God alone is witneſs) becauſe of ſhort comei
holineſs, becauſe of a body of death within, an
cauſe of that law in the members warring again
law of the mind, and bringing often into captivi
the law of ſin; as it growes upward in profeſſion
this is that pure Religion and undefiled before
which is both moſt pleaſant to him, and profita
the ſoul.

But to make the difference betwixt *dead morality* in its beſt dreſs, and *true godlineſs*, more cleare and ob
(that the lovelineſs of the one may engage men i
loathing of the other, this dead carion and
ing carcaſe of *rotten morality*, which ſtill ſtinks i
noſtrils of God, even when embalmed with the
coſtly ointments of its miſerably miſled patron
ſay, that true godlineſs, which in quality and
differs from this much pleaded for and applaude
vality (a blake heathen by a mongerel kind of C
ans baptized of late with the name of Chriſtianity
brought into the temple of the Lord, concerning
he hath commanded that it ſhould neve
that ſhape, and for that end it is introduced, ent
to his congregation; and the bringers for their
are like to ſeclude themſelves for ever from h
ſence) It reſpects Jeſus Chriſt. 1. As its *Prin*
2. As its *Altar*, and. 4. As its *end*.

Firſt, I ſay, true holineſs, in its being and o
tion, Jeſus Chriſt as its *principle*: *I live* (ſa
ſhineing ſaint) *yet not I, but Chriſt liveth in m*
that which gives religion its firſt being, is the relig
of the ſoul to God; ſo that which gives it motio
drawes forth that life into action, is the ſame
working all their works in them and for them,
all they do, they are workers together with

ry act of holiness is an act of the soul made alive o God through Jesus Christ, and quickened to each ion by the supervenience of new life and influence : refore, says Christ, *without me you can do nothing* : not, being out of me you can do nothing (for he ke it to those who were in him) but if ye leave me in doing, all ye do will be nothing: Its Jesus Christ gives life and leggs, so that our runings are according to his drawings: *my soul followeth hard after thee* id that holy man; but whence is all this life and vi- r? *Thy right hand upholdeth me.* O it is the upings and helpings of this right hand, enlargeing mans heart, that makes a runing in the way of his mandments; it is he who, while the saints work- the work of their own salvation, worketh in them to will and to do: It is he, who giveth power to faint, and who to that have no might encreaseth ngth; so that poor lifeless, languishing *ly by* is e to mount up with Eagles wings, and surmount hese difficulties, with a holy facility, which were ol, insuperable, and pure impossibilities: now the runs and doth not weary, because Christ drawes, he walks, and doth not faint, because Christ, in om dwels the fulness of the God-head bodily, dwels n, and walks in him, and dwels in him for that end, that he may have a compleatness and consistency of strength duty for duety: all grace is made bound unto him, that he alwayes having all sufficiency in all things, may abound unto every good k: he is able of himself to do nothing, no not to k any thing as he ought, but he hath a sufficiency od, whereby he is thorowly furnished unto every work; so that he may say, *I am able for all things*, more then *I am able to do all things* (as we read it) st import is, I am able to do all things, and to re all things; and that which keeps it from vain ting is what is added, *through Christ which strengeth me*, or *putting power in me*, or rather *impowere*, which is by a supervenient act drawing forth

into a livelineſs of excerciſe, according to
preſent exigent. There is a power in a ſaint, bec
Chriſt is in him, that overpowers all the powers ofd
eneſs without, & all the power of indwelling corrup
within, ſo that when the poor weak creature is r
to deſpond within ſight of his duty, and ſay becau
difficulty, *what is my ſtrength that I ſhould hope?* C
faith, deſpond not, *my grace is ſufficient for thee,*
my power ſhall reſt upon thee, to a reviveing thee,
raiſing thee up, and putting thee in caſe to ſay, *wh*
en weake then am I ſtrong, *his ſtrength*, who
powers me, *is made perfect in my weakeneſs*, ſo th
will glory in my infirmities, and be glade in being g
debtof. But what power is that, wh ch raiſet
dead ſinner, and carries the ſoul in its actings
without the line, and above the ſphere of all n
al activity, when ſtretched to its utmoſt? O it
exceeding great power, which is to them ward who be
that muſt mak all things, how difficult ſo ever, e
when he works in them to will and to do accordi
the working of his mighty power (or as it is upon the
gent, and more emphatick, of *the might of his po*
which he wrought in Chriſt, when he raiſed him fro
dead, and ſet him at his own right hand, &c. he that
ed up the Lord Jeſus from the dead, raiſeth up beli
alſo by Jeſus, and being raiſed and revived by hi
walk in newneſs of life: the life of Jeſus, in its c
munications of ſtrength, is manifeſt in their mortal
according to that of the ſame Apoſtle, the *life that I*
in the fleſh (ſais he) *I live by the faith of the S*
God: faith brings in Chriſt in my ſoul, and Chri
ing my life carries out my ſoul, in all the acts of ob
ence, wherein thou h I be the formal agent, yet th
ficiency and the power, by which I operat, is from
ſo that I can give no better account of it, then th
not I. But who then, if not you? *The grace of*
ſais he, *which was with me.* But this myſtery to
bold, becauſe blind, *moraliſts*, of an indwe
Chriſt, working mightily in the ſoul, is

dneſs and melancholy; however we underſtand his
wledge in the myſtery of Chriſt, who ſaid, *the life I*
in the flesh, &c. and from what we underſtand of
knowledge in that myſtery, which he had by reve-
on, we underſtand, our *moraliſts* to be men of cor-
t minds, who concerning the faith have made ship-
ck; but what is that, *the life I live in the flesh*,
? The import of it ſeems to be this, if not more,
le I have in me a ſoul animating my body, as the
ciple of all my vital and natural actions, I have
s Chriſt animating my ſoul, and by the impulſe and
mmunicat vertue and ſtrength of an indwelling
iſt, I am made to run the wayes of his command-
ts, wherein I take ſo great delight, that I am found
o duty as of my enemy.

econdly, This goſpel ho[illegible]s reſpects Jeſus Chriſt
s *patern*. It propoſeth no lower patern for imitation,
n to *be* conforme to his image; he that is *begotten*
ine unto a lively hope, by the reſurreſtion of Chriſt
the dead, girds up the loins of his minde (which are
affections of his ſoul, leſt by falling flat upon the
h he be hindered in runing the race ſet before him,
ooking to the foreruner his patern) in this girdle of
e, that he may be *holy in all manner of converſation*,
ping his eye upon the precept and patern, that his
ſtice may be conforme. It is written, ſaith he, *Be*
oly for I am holy, the hope of ſeeing God, and be-
ever with him impoſeth a neceſſity upon him who
n it, to look no lower, then at him, who is glori-
in holineſs; and therefore he is ſaid to *puriſy him-*
even as he is pure; and knowing that this is the
of their being quickened together with Chriſt, that
may walk even as he walked; they, in their working
walking, aime at no leſs then to be like him; and
efore never ſit down upon any attained meaſure, as
ey were already perfect: the ſpotleſs purity of God
reſſed in his laws, is that whereto they ſtudy aſſimi-
on; therefore they are ſtill in motion towards this
k, and are changed from one degree of glorious

grace

grace into another, into the same image, even a
the Spirit of the Lord, who never gives over his
ting them to cleanse from all filthiness of the flesh
the Spirit, till that be true in the truest sense, *tha*
all fair, my love, there is no spot in thee. And kn
ing that perfect fruition of him cannot be without
fect conformity to him, herein do they exercise th
selves, to grow in grace, and to be still advanceing
wards some more likeness to his image, forgetting
their attainments, as things that are behind, and
their reachings forth unto that which is before, m
it evident, that they make every begun degree of gr
and conformity to God, a prevenient capacity f
new degree, which yet they have not attained I kn
our *moralists* look upon themselves as matchless,
talking of following [illegible]teps, as he hath left u
example: in this they make a flaming effrontry,
for all their boasting of wisdom, such a poor simple
as I, am made to wonder at their folly, who prop
as they say, the purity of Christ for their paterne,
not even thence convinc d, that in order to a con
mity thereto, there is a simple and absolute necessit
the mighty operations of that Spirit of God, whe
this end can be reach d; but while they flout a
Spirits working, as a melancholy fancy, whereb
soul is garnished with the beauty of holiness, and m
an habitation for God, I doubt not to say of these g
sayers, that they understand neither what they say,
whereof they affirme: nay doth not their talking of
one, not only without seeing the necessity of th
ther, but speaking against it, say in the heart of ev
one, (who hath not the heart of a beast) that t
have never yet got a sight of the holiness of that pat
nor of their own pollutions and impotency; for if t
had, they would give themselves up to Jesus Chri
be washed by him, without which they can have
part with him. O there will be a vast difference, at
latter day, betwixt them who have given their bla
souls to Jesus Christ to bleach, when he shall pre
th

n without spot, not onely cloathed with wrought
d, but all glorious within, and these who have ne-
dipped, yea who have despised to dip their defiled
ls in any other fountain, save in the impure pudle
heir own performances: this will make them loath-
e in his sight, and cause his soul abhore those, who
e done this despite unto the Spirit of grace, as to
t that blessed fountaine, opened for sin and for un-
nness, let them pretend as high as they will, to
k to him, as a paterne, while (because the plague
e is got up in their eye) they look not to him as a
ce, nor to the grace of Jesus Christ, as that which
onely principle any acceptable performance of
ty, he will plunge them in the ditch, and it will cost
n their souls, for rejecting the counsel of God against
nselves, in not making use of him who came by wa-
, aswell as by blood

Thirdly, This gospel holiness respects Christ as the *Altar*. It is in him and for him that his soul is well
ased with our performance, this is the Altar, upon
ich thou must lay thy gift, and leave it, without
ich thy labour is lost, and whatsoever thou dost is
hed, as a corrupt thing. As believers draw all their
ngth from him, so they expect acceptation onely
ough him, and for him: they do not look for it,
in the beloved: they dare not draw near to God in
y, but by him: this is the new and liveing way,
ch is consecrat for them: and if such, who offer
ome to God, do no enter in hereat, in stead of
ng admitted to a familiat converse with God, they
l finde him a consumeing fire: when the saints have
reest liberty in prayer (and so of all other perfor-
nces, when their hearts are most lifted up in the
es of the Lord) they abhorre at thinking their pray-
n any otherwise be set forth before him as incense,
he lifting up of their hands as the evening sacrifice,
as presented by the great intercessor and perfumed
he merit of his oblation. If they could weep out
marrow of their bones, and the moisture of their

body

body in mourning over sin; yet they durst not thi
having what comes from so impure a spring, and
thorow so polluted a channel, presented to God b
Jesus Christ, in order to acceptation: for as they
to the exalted Saviour, to get their repentance
him, so when by the pourings out upon them the
rit of grace and supplication, he hath made them
eu: their hearts before him, and hath melted them
rne tenderneſſe, so that their mourning is a great mo
ing, they carry backe these teares to be washen
bathed in his blood, as knowing without this of
little worth and value with God their salt water is;
when they are thus washed, he puts them in his bo
and then pours them out again to them in the win
strong consolation: thus are they made glade i
house of prayer, and their sighes and groans come
with acceptance upon his Altar. O blessed Altar,
sanctifies the gold This is that Altar, whereto the *m*
ing moralist hath no right. It is by him, that the poo
liever offers up his sacrifice to God continuall; w
ever he doth, in word or deed, he desires to do all i
name of the Lord Jesus: as he knowes, He lives to m
iuterceſſion, and to appeare in the presen[illegible] God
his poor people, both to procure influences for du
and plead for acceptation; so he depends upon hi
both, as knowing he can never otherwise heare, or
it said nnto him, *well done, good and faithful servant*
may be he can do little, he hath but a mite to offer;
he puts it in the mediators hand to be presented to G
he hath not gold, nor silver, nor purple to bring, he
do no great things, he hath but goats hair or rams s
but he gives them the right tincture, he makes t
red in the blood of Christ, and so they are a beau
incarnat.

Lastly, This Gospel holineſſe respects Jesus Chri
its *last end*: as it hath its being from him, so it is a
rected toward the praise of his grace; while the be
ing soul in whom Christ dwells designes no leſſe,
aims at no lower mark, then assimilation to God,

frui

ion of him, while he is endeavouring, alwayes and
ll things, to be unlike himself and what he was, that
nay be like God; it is not to be like him on that
ked and wretched designe, which man had at first in
eye, whereby he lost his God, and unmade a man:
t is that thereby he may be in better case to glorify
, and that God may be the more endeared to his
, because of what he hath done for him, and com-
ded and made precious, to the souls of others, while
take notice of what a change grace hath not onely
e in his most eminent appearances for God: he con-
s himself into a disappearance, that God may ap-
and be seen, in the shineing glory of his grace be-
ed upon him: for the godly man of all men is the
humble: this is the garbe he cloaths himself with, if
ace shine in his accesses to God, that pride may be
rom his eyes, he wots not of it; the very thoughts
bing God of his glory, and clothing himself with
spoils of his honour, are terrible to him, and looked
as that wherein the soul resembls Saran most ma-
tly; and therefore that great practitioner, who out-
all others in doing and suffering for God, dare not
up to intercept the glory due to his Master, but
bes all to him, with a *nevertheless*, *nevertheless*
I, but the grace of God which was with me: what
thou, which thou hast not received, prevents his
ing, and imposeth the necessity of blessing the do-
the marke he aims at in his exerciseing himself to
ness, is mainly this, that *men seeing his goods works*
glorify his Father which is in heaven. As he knowes,
ts not in his own strength, but in his, who counts
worthy of the high calling, and fulfils all the good
sure of hs goodness in him, and the work of faith
power; so he considers for what all this is, it is that
ame of our Lord Jesus Christ may be glorified in us,
e in him, according to the grace of our God and
Lord Jesus Christ: and he hath a sweet
placency in complying with this God-
ing and grace-magnifiing designe: when

grace

grace hath set a crown upon his head, and made
king (for the meaneſt believer is truely a more il
ous Prince, then the greateſt Potentat of the earth
onely becauſe under his rags lyes hide a title to a c
and his expectation is to ſit with Chriſt upon his th
but becauſe he is already crowned with loving k
neſs and render mercies, and doth, while on the
ſit together with Chriſt in heavenly places; Ch
poſſeſſed of glory in his ſtead, as his repreſente
is all crowned and acknowledged as king, wh
head is crowned) he knowes he is made a *prieſt*
to ſacrifice it to the giver; and therefore he caſts
his crown before the throne with this, *thou art w
to receive glory and honour*, &c. and he eſteem
priviledge of doing ſo, as great as the prerogat
haveing it ſet on: when he works hardeſt to a
himſelf with the beauty of holineſs, it is not ſo
that his beauty may appeare perfect, as that gra
which he is a debtor for all his comelineſs, may
in its luſtre; and his vertues, who hath called h
glory and vertue, may be shewed forth: he de
not, in his diligence in duty, to be taken notice
ſingular ſaint, but his great and shineing ſingul
which he doth moſt ambitionat, lyes in this, that
in the communications of his grace, and effec
his influence, may be admired in him, as in a
believe. In a word, as all he hath is of him and
him, ſo all he does or deſigns is for him and to h
is Chriſt to him to live, in whom Chriſt lives:
this is the very nature of pure religion and und
and that which compleats the image of God, an
it beyond all debat, that his ſoul hath received the
and impreſſion of the royal ſeal on it, and th
heart is the epiſtle of Chriſt, written not within
pen, but with the Sprit of the liveing God, wh
glory and the exaltation of the manifold grace
manifold wiſdom of God, in the contriveance
vation, is upmoſt in his thinkings, deſireings
jectings and endeavourings, and hath the ſuſt g

roll of his wishings; while other men seek their
things, it is his own, his onely own, his one, his
seek the things of Christ, that blessed seeker, who
e to seek him and save him; and being found of
, he endeavours to carry as one no more his own;
lorifieing of him in his body and Spirit, are his,
use bought by him, is his begun heaven; and the
est errand he hath in heaven, is to get a more
e sight of that blessed object of all admiration and
ation, and to be in better case to cry him up for

ow this is but a short and general Character, drawn
n unskilful hand, of that holiness, which will a-
the test, and be found true, when tried by the
h stone of the word.

t let us; on the other hand, take a short view of
t our *moralists* substitute in its place, as (in their ac-
t) both more beautiful to the eye, and more bene-
to the souls of men; wherein I intend to be breife.
ght compend the account to be given shortly, and
it most exactly, yet truely, in these few words.
e most undoubted devination from, and perfect op-
ion unto the whole contriveance of salvation, and the
ezance of it unto the souls of men, as revealed in this
l. which brings life and immortality to light, that
ers against the grace of God in its value and vertue
orge, stretching their blind reason to the overthrow
ue religion, and ruine of the souls of men: for to
height these Masters of reason have in their blind
risen up against the Lord and against his Anointed;
s the dreadful period of that path, wherein we are
vaded to walk, yea Hectored, if we would not for-
he repute of men by these grand *Sophies*, who ar-
t to themselves the name and thing of knowledge,
wisdome were to dy with them. The deep mys-
s of salvation, which Angels desire to look into,
onely satisfy themselves with admiration at, must
are as respondents at their bar, and if they decline
udge and court, as incompetent, they flee out and

flour

flout at subjecting this blinde *mole*, mans reason
revelation of faith in a mystery. The manifold wi
of God and the manifold grace of God, must eith
descend to their unfoldings; and be content to s
their dialect, or else these wits, these Athenian Di
will give the deep things of God, because beyo
diveings, the same entertainment, which that gr
pel preacher, *Paul* met with from men of th
mould, kidney and complexion, because he pr
unto them Jesus, *what would this babler say*, said
The Spirit of wisdom and revelation they kno
they have not, they acknowledge not; nay they
him in his saveing, & soul-ascertaining illumin
and the workings of that mighty power to the
who believe, is to the men of this new mould (
they have not found it) an insufferable fansy, to
ploded with a disdain and indignation, which di
what Spirit acts them in this opposition.

But what do they say, that will found this char
free us from casting iniquity upon them? The
age and can speake for themselves: when they h
mit out their gall against the imputed righteous
Christ, and the new birth, and that holinesse, w
imparted to the real members of Christ, with a
ing petulancy, they then make a great noise of h
as who but they; the thing they plead for and p
unto is a kinde of holinesse educed out of natur
ties wherein Christ, the Spirit and the Gospel
grace of God, is permitted no greater interest, nor
ed a more effectual adjuvancy, then to concurre
of precept, motive and example? This is now t
mired and applauded *Diana morality*. It is true, t
sometimes chist thorow their teeth (for wh
Christ, the Spirit and Gospel gets of our *Morali*
against the hair, and they are hard put to it, ere th
it) a tepid acknowledgement, that the gospel dot
men some special help, & is of singular use & ad
in shewing the way and rule with greater clearn

ing and directing how to walk in it with a plain
icuity, and exciting by noble examples; and some
lso adde some faint and frigid motions of the holy
t, in the dispensation of this truth, put forth to
e men more forward; but all this *salvo jure* of the
t Diana: so much and no more is yeelded to the
el, then to shew men with clearnesse, how they may
t and put forth their proper and innat power, it af-
s them some special help in holding the candle, or
r snuffing it, that so they may with more prompti-
see how to operat, and by the motives it adduceth,
examples it brings, have a special provocation to the
cise of these vertues commanded: the gospel, with
t brings and doth, does no more but hold the can-
till these artists weave their web, shape and shew
garment, and then let them see how to put it on,
being put on perswade them to weare it, as the
est beauty and chief ornament of the soul: this is
he provision they lay up for eternity, & in this dresse
garb of guilded *morality*, they mind to addresse them
s to God, and appeare before his tribunal with con-
ce of acceptation: they will beare their own
ges to heaven, and carry a summe with them to pur-
e the possession of the saints in light, which a little
ement, which a mercy of their own moulding (for
s mercy it is not) must make; and thus they make
ure.

ut what is all this noise, that these vain talkers make
t holinesse; they heap up words (which weep to
abused) about vertue, love to God, mortification,
But they have really taken away our Lord Jesus
st, and will not tell us where they have laid him,
ear we should go seek him, & forsake them. What
these rotten and loathsome raggs, wherewith they
ld cloath us, that the shame of our nakednesse may
ppeare, to that holinesse, wherto we are predestinat
re the foundation of the world, & whereto (in order
he obtaining of that salvation, even the glory of the
d Jesus Christ, to which we are chosen) we are created

againe

againe in Christ Jesus, and made meet to be p
of by sanctification of the Spirit, and beleife
truth? What is all this tattle of theirs to the *new*
the *saving work of regeneration* (without which
cannot enter into the kingdome of God) the *new*
ture, *the new heart*, haveing the law written in
Spirit which he puts within us, causeing us to w
his wayes; that noble principle of spiritual life;
by we are quickened, raised from the dead, mad
unto God through Christ Jesus, disposed, enclin
enabled to live to God, and walk before him to al
sing? Nay, according to the imposeings of thes
dogmatists (beware of dogs, says the Apostle
same size and sorts of men) in stead of that pri
implanted, and that power produced in us by the
nal operation of the *H.* G. working in us mightil
cording to the workings of that mighty power,
was wrought in Christ, when raised from the
we must be content with some what, which wa
ing, though lazie and dormant, in the natural p
of our own soul, now awakened out of its sopor
educed into act by the meer application of ex
means: in a word, in stead of all that, which
chased and procured unto us by the death of
Christ, wrought in us by his Spirit (who takes
and shews it unto us) whereby our conformity t
Christ is begun and carried on, we must be conte
this *morality* (good Lord prevent such mad
whose Principle is natural reason; whose Rul
law of nature, as explained in the scriptures;
use and end is acceptation with God, and justifi
before him; which is pure (impure) *Pelagia*
propagat now in *Brittan*, where it had its unhal
birth; a tremendnous signification of the high di
sure of God against these huffeing arrogants of th
who, because they have not received the truth i
are left to soul murthering delusions, and for th
piseing the unsearchable riches of Christ, held f
the gospel, are left, in stead of embraceing Chri

their soul as altogither lovely, whom God hath
e unto us wisdom, righteousnesse, sanctification
redemption; to embrace in their bosome, and hug
een their brests this hell-borne, and (after all the
hey have bestowed upon it, wherein they are at the
nce of their precious soul, if repentance prevent it
hell-blake brate, *morality*, in opposition to
gospel holinesse, wherein conformity to God
sts.

concernes thee, *Christian Reader*, whosoever thou
carefully to observe, that the great designe, the
l this day drives in the world, is how to introduce
ligion, amongst these call d Christians, which for
soul and substance of it is an *Anti-christian masse*
redly, substitute and obtruded, in place of the mar-
of the gospel, & mysteries of salvation: And though
t be named amongst these perverters of the gospel;
e is really exautorat and robbed of his offices: and
e false ends are assigned, the great end of his come-
n the world is denied, and the blessed intendment
designe of the gospel of the grace of God is defeat.
because Satan finds no mids so proper for his
ose, nor mean so certain to accomplish his end, as
rrupt the minds of men with perverse principles
they are more then halfe way to hell, when their
iples state them in an opposition to the Prince of
he perverts them into a nauseating of the plain path
of salvation by a slain Saviour (for the preaching of
rosse, what ever they pretend, is really to them foo-
esse) & seduceth them into a satisfaction with, and
ing for this *pagan piety*, as prefereable to pure Re-
n and undefiled before God; And then under this
e of *morality*, and disguise of vertue, doth *Abaddon*
er all his several legions, and mannage his oppositi-
gainst the Mediator, in the comeing of his kingdome
e world, & conquering the souls of men. It is true,
may be some small differences betwixt his forces
gathered in the field, in their manner or method,
make; some atracqueing the gospel in the

very

very substance of it, with a flouting and fierce ins
others with a subtile and snakeing fullenness;
of them; concenter in the designe, and bewray
keenness and diligence in driveing it, as show
under whose banner they fight, and how true th
to their colours and Captain: herein *Papists*, *
ans*, *Socinians*, *Arminians*, and (the compo
all abominations) *Quakers* are unite. And tru
might be heard, I would beseech also our *peppe
men* to consider, how far the Adversary of mans
tion hath improved their assertions and concessio
how much advantage the common enemies of th
have got thereby.

Take notice therefore, I say, *Christians*, o
being Satans main design, and how and by wh
mannaged, lest yee be seduced into the same cons
for many, who seemed to be of understanding
fallen; and fallen, because they did not feare to
beware, lest yee also being led away with the e
the wicked fall from your own stedfastness; bu
to grow in grace and in the knowledge of our Lo
Saviour (for there is none other name given
heaven, whereby men may be saved) Jesus C
know, that every Reader and serious Christian
der to his own establishment, is not able to pu
nor is at leisure to peruse what Godly men have
for this end, whose praise, because of their pain
Church of Christ, such as that large discourse o
ed and truely religious Doctor *Owen*, upon the
Spirit, wherein that worthy Author, as he hath
a proof to the world of Christs being formed i
and that his working, and walking, and witnes
the truth, proceeds from the same noble principl
dwelling in him, and walking in him; so he ha
a profound perspicuity, and convinceing plainne
covered the nature, pedegree, descent and tend
this monster; and then, haveing discovered
it came, and for what end, he hath given it a
blow, whereby he hath laid it all alongs, an

lieg and gnawiug its tongue gnashing its teeth :
hich learned, elaborat and judicious discourse, as
e lovers of that truth, which is according to god-
, are obliged to bless the Lord; so are they under
ligation of thankfulness to him; and by this I re-
him my poor insignificant thanks, And I have the
ance of the Author, to do the same in his name.
I would recommend to you, who can neither
ase nor peruse what is more voluminous (how
y soever) the serious perusal, as of the whole of
voury & grace-breathing peece. *The fulfilling of the*
ures: so therein that short but sweet digressi n,
t blake mouthed *Parker*, wherein the gracious
r takes out his own soul, and sets before thine eye
age of God impressed thereon; for while he deals
hat *Desperado* by clear and convinceing reason,
g natively from the pure fountain of divine reve-
, he hath the advantage of most men, and writers
n silencing that blasphemer of the good wayes of
with arguments taken from what he hath found
pon his own soul, And likewise I would recom-
as a soveraigne antidot against :his poison, the
t persueing, and pondering of what is shortly
against the hellish belchings of the same unbal-
Author, (in the preface to that piece of great Mr.
m, upon the Commands) by a disciple, who beids
ural acuteness & subactness of judgement in the
of gospel mysteries, is known by all who know
& for my self, I know none now alive his equal)
e most frequent accesse to lean his head on his
s bosome, and so in best case to tell his fellow
es & brethren, what is breathed into his own soul,
he lives in these embraces, and under the shedings
d of that love of God in his soul, which drew, and
tat these lines, against that hunter at all such frui-
Nor can I here omit to observe, how when the
aised up *Parker*, that *Monster*, to barke & blas-
, the Lord raised up a *Merveil* to fight him at his
eapon, who did so cudgel & quell that boasting

Bravo, as

as I know not if he be dead of his wound, but
thing I know, he hath laid his speech.

But to close this short account of that new go
other gospel introduced and obtruded upon us,
foameing flourish of words; and to lay it bef
in its pure and perfect opposition to the gosp
grace of God, take a short compend of it
words of one of its great patrons, they are se
in that new piece, called *Clavstrum animæ P*
where the Author haveing cited some scrptures
do indeed press and perswade to the practice of
ligion and undefiled, lest his *morality* shou
loss, and be found reprobat mettal, if tried b
touchstone, he guards his Reader from fall
to such a mistake (a dangerous one it is inde
designe, for if thou fall in it, thy soul is esc
of his closter, he loses his prey, and he will
ble to carry thee hood-winked to the pit) as if h
or were pressing that holiness, which for its fou
hath peace with God through Christ Jesus, a
working principle hath the life of God, whereby
is quickened; and for its progress the renewed i
of the Spirit: no, by no means, he cleares
that he is of a far other minde, and therefore
his Reader of his minde too, he adds ------ *H*
thing to countenance these frightful fanatical pa
new birth, which proceed from Enthusiasme or M
ly, nothing to countenance the fanciful applica
barrowed or rather snatcht away righteousness: w
The change (sayes he) *that our religion requ*
scripture supposeth it in all that have embraced Ch
ty, Pag. 113. And again to the same purpose *P*
in opposition to the new creature, which he
and murthers, *the real change in our affection*
posed and recommended (*Pelagius redivivus*)
this upon the matter; it is frightful, fanatical
choly, mad fansy to talk and tell people of bei
again, of quickening the dead: no, the soul
it is not dead, it is but at worst a little drowsy or

needs no more but knock at the door, and the
will rise and run in the way of commanded duties,
cquire more liveliness and agility by a frequent
eiterat eduction of his innate power into act: let
tive grace be but given (& to these great wits every
and brute is a bible, on which they can read,
will regulat them in their walk; so that there is
aple necessity of the scriptures to them, for make-
em wise to salvation: these concurre onely ad
esse, and are given ex *superabundante*); there is
tive grace enough; one needs not go without the
rs of his own soul, to seek a sufficiency; he can
and he can do without a dependence upon any re-
-giving power, or supervenient influence, work-
him to will and do; And then, in opposition to
antieful, borrowed and snatched away righteous-
to him an odde and new devised doctrine) do
ve is substitute at the close of the *Paragraph*: and
him is the onely way, how the offered salvation
ained.

w *Reader*, if thou be not an utter stranger to the
of God upon the souls of his people, the poison
ed from this impure and impious pen, is so hell-
and bitter, that it needs not my antidot; and it
palpable and plain a perversion of the gospel, as
indicat and acquite any thing, which hath been
f these perverters of the right wayes of the Lord,
gers of another foundation, besides Jesus Christ,
the imputation of severity. Christ had told us,
he way to heaven is strait and narrow, and few
t; but out comes one out of the Cloister (I sus-
ell is broke loose against us) and having laid
Christ, who is the door, and the way, and the
and the life, showes us an easy, plaine and pleasant
heaven.

l, before thou follow such a guid, I desire thee
notice, how well the all of what is contained
cursed *claustrum*, doth agree unto, and is a just
entar upon what is prefixed in his *frontispeece*,

wherein he hath Christ drawn upon the crosse,
satisfied to crucify him in *effigie*, he, through th
of his discourse, doth really crucify him again
put him to an open shame: the sense and soul
line, as it lies in his book, and is levelled to his
is *away with him*, *away with him*, he calls him
Lord our righteousnes, take away that name fro
we owne him not, we acknowledge him not,
righteousnes, we will not beg nor borrow a ro
him, our own mantle of *morality* must be to us,
of his Mediator: and for the two theevs that
crucified with him, the one is the *new birth*, the
the *all* of that *gospel obedience*, *performed by Vert*
perVenient influences, *communicat* from that *sole s*
spiritual life, Christ dwelling in the soul of the
rat person: two (in their account) as great th
ever run, for they have stole away *anistres mor*
plumash, and stript her of her ornaments, so t
impossible to hide the shame of her nakedne
their death, and for this must they be taken and
ed with their Master; that *morality*, having wh
took from her restored, may be witch the wo
her beauty, and ravish them with her charmes.
his title to his book, *The love of Jesus*, I judge, e
ing, how he explaines it in his book, and how
is to his undertaking, this question is a suteable
to it, *betrayest thou the son of man with a kisse*? O h
ling kind, it is not enough that he act *Pilat's* part
he ach *Judas* his part also. But did he not speak
modestly of the new birth, lest men should rem
that it was Jesus his own doctrine? Why? (th
goes not mad without reason) *first* becausein pr
to *morality*, and its merite, he had delivered this do
with such a severe certification, that there is no
the kingdome of God without it. But *secondly*
thing of the solemnity, that attended the cru
of Christ, should be wanting, after he hath nail
upon the crosse, and thrust a speare in his side,
mocking to encrease his pangs; for having ra
fri

tful, fanatical, enthusiastick and melancholy a
ine, as the necessity of being in pangs of the new
, if ever men would be in heaven.

wever, I perceive some are now upon a refor-
on (good news if true, for the world will beare
witness of its necessity.) But is this it? is this the
e of the Religion to be introduced with such a
o and parad? Is this the reformation, that the re-
ed Church must be taken away and thrown down,
ake way for the erection of this new *monastry*?
, when it is built (which onely mercy can prevent)
e it its due, you see, lesse cannot be writen over
oarch of this ædifice, if according to the paterne,
his; *The unclean spirit that was cast out, is return-
nd hath taken possession with seven devils worse then
lf.*

ow while Satan drags most men with their own
nt, thorow the pudle of gross profanity, and
swine, swallowed up in sensuality, run as he dri-
(being led captive of him at his pleasure) be with-
ll dread of being drowned in the lake, where he
and them. And while he besots the soreing witts
e age, into a slighting and setting at naught the
ous Saviour, with that invaluable and precious sal-
n, which he brings to poor self destroyed sinners;
few there are, whom he will not want, and
n he will not suffer to wander from the refuge and
g place of souls, and whom he will not suffer to
ntisfied while they want him; these he delivers
the imposeings of Satan, and the betrayings of
own deceitful and desperatly wicked heart, by
ing their eyes, so that they are made to approve
hings, which are more excellent, being taught
od, and are prevailed with, through the efficacious
asions of that grace, which will take no refuseal
some to subject their consent unto the gospel:
Alas! even many of these, into whose soul the
hath shined, & who have a liveing principle im-
ed in them, which will spring up into everlaiuglife;

(and therefore cannot misse of the end of their ſ
ſalvation of their ſouls) yet how buſy is Satan, a
doth he hang upon their working hand, ſo that th
which they would that they do not; and in this
the concurrence of that law, which is in their me
carrying them impetuouſly to do what they wou
and captivating them unto that law of ſin, whi
their members? How often Alas! are they eng
the ſlye ſuggeſtions of Satan, and ſpecions ſolici
of their own hearts, into things unworthy of the
and holy calling; ſo that however grace, which p
ted them at firſt, will alſo reſcue them at laſt;
their untender way & walk; as they rob God of t
ry of his grace, in not ſhewing forth his vertue
things, they alſo deprive themſelves of the c
thereof, through their uncircumſpect walking, &
ſweet inward ſerenity of minde, and unſpeaka
which is to be had in fellowſhip with him; and
end muſt ſuffer loſs, by having their works burn
they themſelves but almoſt, yea ſcarcely ſaved;
they muſt be (becauſe on the foundation) yet ſ
fire; while the tender Chriſtian, who exerciſeth
to godlineſſe, hath a ſweet life, his heaven is ſere
cleare, his ſtudy to purge his heart from corrup
cleanſe his hands in innocency, keeps his inte
clouded: his care not to grieve the Spirit in his wo
delivers him from the grief, flowing from the
ceaſing to witneſſe; he ſo thinks on whatſoever
are true, whatſoever things are honeſt, whatſoever
are juſt, whatſoever things are pure, whatſoever
are lovely, whatſoever things are of good report
do them, knowing this is the way to have that
of God, which paſſeth all underſtanding, to gua
heart & mind through Chriſt Jeſus: he who hath
verſation in heaven, cannot want conſort of
muſick in his own ſoul. O what melody muſt it m
the ſoul, how ſweet muſt the chirpings & chimei
ſuch a bird be ſinging in the boſome, as the teſt
of a mans conſcience, that in ſimplicity and

iry, not with fleshly wisdome, but by the grace of
(O mark how the crown of his gloriation and
ness is put upon grace's head!) he hath his conver-
n in the world; and then when he hath served his
ration thus, according to the will of God, haveing
e it his work, as one made partaker of the divine
e, to adde one grace to another, he enters his har-
(O glorious landing, where God is seen, and glo-
vels!) with a roome sea, and a porting winde: for
the Holy Ghost, *an enterance shall be minis-ed*
you abundantly into the everlasting kingdome of our
and saviour Jesus Christ: whereas the man whose
t it hath not been, so to walk as he might adorne
octrine of God the saviour, in all things, & hold
in his way the word of life, dies often in the dark,
use he did not walk as becomes a child of light: and
gh that God, whose gifts and calling are without re-
nce, may save him: yet his glory may require it, to
old from him the testimony of the Spirit, which is
ater, and never, while he is in this world, either le
lf or others wit of it, nay not onely so, but he may
the stage with horrour, and go out of this life un-
e terrors of God; for, though the Spirit of God be
he spirit of truth will never alter the word that is
out of his mouth; and once having said, thou art
, and in a gracious state, will never againe say,
art no son, and thy grace is no grace; but yet, when
onscience awaks upon him, and aggravats his guilt,
what he hath formerly been helped to do, & sings
till he roar by reason of the disquietnesse of his
, and all his evidences for heaven are so blurred,
ugh not delet) as there is not one legible letter in
he cannot say, when he is just laying speech hat-
h one token for good; and in this mist, the since
nd reality of the whole may not onely be question-
t denied. The Spirit, I say, though once haveing
ght the good work, & translated the soul out of a
f bondage into a state of glorious liberty, will ne-
gaine deny his own work; yet may he stand (by

nothing, and see thee poor man, whom he w
for this (as a just punisment for his untenderne
that all; who heare or look on, my learne to wa
circumspectly, and take heed of grieving the
whereby they are sealed) expire under these
throwes, tossings terrors, affrightments, and
stracting feares, wherewith he was filled an
whelmed, under the first workings of the Spirit
dage.

But besids these, a little lovely flock there is,
number, who through grace obtaine mercy to w
hateing the garment spotted with the flesh; they mak
gion their busines; it is their one thing, to *abstain*
all appearance of evil; & to *excercise themselves*
nes: by the circumspection of their walking, i
dent, they are upon their watch, and make it thei
not onely to keep their heart with all keeping, b
keep themselves in their conversing in the wo
midst a croud of snares, and throng of tentati
that evil one touch them not: they carry as k
that Satan, who goeth about seeking whom he
vour, way-layes them, and watches to catch all
rages against them; and therefore as not ign
his devices, they study sobriety & vigilancy, lest
a secure incircumspection they be circumvent
give him the advantage he seeks; & so beare the
of his blake hand: yea some of these, at some rar
do not onely satisfy themselves to carry as defe
but are helped to such a heroick heavenly and
like resistance, as to make Satan flee from them; &
they, through him who strengtheneth them u
battel, (and will at last once for ever, tread Sa
der their feet, and make the weakest wrigling, th
gave up their names to the Captain of salvat
their feeble feet as more then conquerour
the neck, of the great red dragon, and off hi
to his everlasting confusion, mount up in th
umphing chariot, and receive the conquerours
have acquit themselves, as the good souldiers
Christ, not onely in warding off the blowes

neiny, but in manageing the sword of the Spirit, e sheild of faith, so in the conflict, as they make emy, who stretched out the hand to strick at them, a stump, they then pursue their victory, on purpose the crown on the Captains head, through whose th alone they gained it. But alas! even amongst lect number, these more serious souls and single es of God, how few do improve, as they ought ight, that strength and help, which is their al- nce and whereby they might be [redacted]rong for abour of Religion; *How many*, [redacted]ese few wers after holiness, do move slowly, and pro- little? They cannot give over the study of holi- (their heart being engaged to God and his wayes, d a retreat) but how heartless and handless are t their work? They tugge at duty, and tire them- in the wayes of God without any seen success, or iencing the sweet of his service; their profiting not appeare to all, which, as it is their sin, is also ded with shame and sorrow: yea, they carry so ndently in duty, as if the gospel required brick ut furnishing straw, whereas if they took the right they might walk without wearying; even the & they who have no might, if they knew, and had d how to lay their help upon him, who is mighty e God hath laid it, should find their strength en- d, to a surmounting of all difficulties, and an ex- ncing of a sweet facility in the wayes of God, that ad of whineing and sobing over their duty, of h they are often found as an enemy, and sinking a hand-weakening despondency, they might n the sweet, pleasant and plain wayes of holi- they might make his statutes their songs in the of their pilgrimage, and be able from their own ience to say it and seal it, that *his yoke is easy, and rden is light.*

w:, that the lesse tender, in whom the root of atter is, may be perswaded and provoked to a ing seriousness, to the adorning of that doctrine od, the Saviour, which they profess: And

they whose souls are not onely byassed towa
wayes of God, but have some holy habitual b
heaven-wards, and it is their burden that the w
their course doth not evidence a conversation in
To the end, I say, that both may not onely be
ed with, to study more conformity to the *Head*,
members they are, and have a conversation such
cometh the gospel indeed; but may through g
quire a blessed facility, in *going from strength to st*
and gro[redacted] *strong in the Lord, and in the pow*
might, [redacted]suing *Treatise* is put in thy hand, th
heart may be lift up, in the wayes of the Lord, w
the *Author* hath, with a peculiar perspicuity and
al plainness, not onely set before thine eye that
Sun of righteousness, as shineing in this gospe
a meridian brightness, to the irradiating, with the
of his glorious light, the darkened soul, and lik
thou hast him not onely here held forth as that
liveing fountaine and overflowing spring of all sp
life and strength. But he hath taught thee a
how to make use of him, *in whom dwels the fu*
the Godhead bodily, in all the several stops of da
or difficulty, which may emerge and occure,
fore flowing us in our course of Christianity, so
may finde a compleatness and competency of
communicat unto us. That blessed high way,
the way of holiness, is made so plaine herein, t
may farеing man cannot erre in it, because it shew
to give the hand to God, as a guide to Jesus
that blessed leader, who *brings the blind by a w*
they know not, and leads them in paths that they h
known, who maks darkness light before them, and
ed things straight: And the apparently rough an
wayes of godliness are discovered to be so ea
sweet, that the lame may leap as an hart, bec
ilse giveing influence; and the tongue of the du
disconsolat Christian may sing, under these gr
supporeings, & say, his wayes are indeed wayes o
pleasantness.

was not the *Authors* designe in this peece, (level-
onely at this marke, to teach thee how to make use
he strength and grace, that is in Christ Jesus; and
e the promised ease in performance of duties; in
dleing of which argument, he hath been remark-
assisted; and thou canst not read with attention,
thou must beare him witness, and bless the Lord on
behalfe, that he hath hit the marke at which he
ed) to engage in a formal debate with these arida-
s moralists, who would boast and bogle us out of
ood old way, wherein if men walk they must finde
to their souls: yet if by the doctrine he hath here
ained and pressed, as the onely way of life, they
et finde, what a mortal wound he hath given their
ality, all the lovers of the truth will see it; and it
be, the Lord sparing life, and continueing the
e gracious and great assistance, he hath had in enga-
g with many great adversaries to the truth at home
a broad, they may see somewhat from his pen,
h may make the lovers of our Lord Jesus Christ in
rity, and of the operations of his Spirit, sing over-
successors to *Sisera*, who with their jumping char-
and rattleing wheels assault the truth, *at his feet*
ell, they lay down at his feet, they bowed, they fell
they bowed, there they bowed, there they fell down
so let all the enemies of thy truth perish, O Lord,
to make the whole more useful for thee, for whose
ntage its mainly intended I leave to the *Author's*
direction; onely this I must say, his method and
dy wherein he casts this sweet matter; and his way
ndling this so seasonable a subject, is so accom-
t to each case, and brought home to the consci-
and down to the capacity of the meanest Christi-
which was his aim, that *the feeble*, in this day,
be as David; that howbeit many worthy men
not onely hinted, but enlarged upon the same
r, yet thou canst not but see some heart-endear-
ngularity in his way of improveing and handleing
reat gospel truths. Next I must tell thee, that as

I my ſelf read it with much ſatisfaction (thoug
I dar not ſay, I have by reading reaped the defi
vantage) ſo that thou mayeſt be blushed into a
thereof, and profiting thereby, I muſt likewiſe te
I ſay, it hath been turned into dutch, and that it h
onely met with great acceptation, amongſt all
ous and Godly in theſe parts, who have ſeen it
much fought after; and they profeſſe themſelve
ally thereby edified, and ſet a going after Go
efficacious perſwaſiveneſs, with a ſinging alacri
if it have not the ſame effect upon thee and me, th
it will riſe up againſt us in judgment.

Up therefore, *Chriſtians*, and be doing: h
ſuch a teacher, who, leſt thou tire in thy race o
backe, teacheth thee a certaine and ſweet way o
lar proficiency and progreſſe in the wayes of G
May be, it is not thy work, nor mine, to writ be
gainſt theſe foul murthering, however magnifie
thods of takeing men off Jeſus Chriſt; b
penury of parts for that ſhould (1) Put us to fee
ry of teares, that we may weep, to ſee our M
wounded, by the piercing pens of thoſe, who, to
nize their *monſtrous religion*, wreſt the Scriptures, a
wicked hands wring the word of the Lord, till
blood; this, I ſay, ſhould provoke the ſame to wee
him, till *He* appeare, and beat the pens of ſuch de
out of their hand by a blow of his. (2) It ſh uld p
us to know the truth, that we may contend earn
the faith delivered to the ſaints, and to have the
tradicted truths ſo impreſſed in their life upon ou
that the pen of the moſt ſubtile pleader, for this
ſion of the goſpel, may neither delet theſe, nor
to ſtagger us, but we may from the efficacious
ings of theſe, have the witneſs in our ſelves, and
the men who teach otherwayes not to be of God
ſhould be our ambition, when the all of religion
ed down, and a *painted ſhadow*, a *putrid* (howe
ſumed) *nothing* put in its place, to make it app
our practiſe, that Religion is an elevation of
above the ſphere and activity of *dead morality*; a

no less or lower principle that acts us, then Christ
ling in us, and walking in us: how can the love
od, and of Christ, and of the Spirit be in us, if these
erse pratters against the power of godliness, pro-
us not to emit a practical declaration to the world,
extort a Testimony to his grace by our way, from
nemies thereof. Improve therefore this his speciall
o that purpose, which in a most seasonable time is
ght to thy hand.

t to sum up all shortly, there are but three things
n make religion an heavy burden. *First*, the blind-
of the minde; and here thou art taught to make use
t eye-salve, whereby *the eyes of the blind see out of*
ity and out of darkeness: he who formerly erred in
, by the light held forth in these lines, may see a
seing beauty in the wayes of God. *Secondly*, That
cn and unwillingness, which is in the minde,
by the sweet and easy yoke of his commands is
rd at as heavy; in order to the removing thereof;
hat thou mayest be among his willing people, here
hast Christ held forth in his conquering beauty,
ying his banner of love over souls, so that thou
nst look upon him as held forth, but faith will
ny neck to take on his yoke, because it sees it is
vith the love of Christ, & then this love, that lines
ke, shed abroad in the heart, will constraine to a
g of it. O it must be an easy yoke, because it is
ender love, that imposeth; and it must be easy and
ful to the bearer, because it is the nature of love
k the greatest difficulties easy, if thereby an evi-
of loves reality may be given to the party belov-
y, if Christ thought the greatest burden easy, even
hich with its weight wrung these words from him
my soul troubled, &c. to perswade souls of the re-
d riches of his love to them; Then the soul can
nothing heavy that he imposeth, since he will in-
the bearing of it an evidence of its love to him:
f his commandments can be grievous to the
now, since he hath said, *This is the*
f God, that ye keep his commandments

Now there is readines of minde to do all things
out dispatings and murmurings; as love knowes
on in its way, so it is no murmuring disputant;
this question is cleared, *Lord, what wilt thou h*
to do, then love hath no moe questions; its g
difficulty is solved. But *Thirdly* when the Spirit
king, there remains yet much weakness, love
led in the heart conquers the mind into a com
with his will, and a complacency in his com
but its greatest strength is often to weep over a
ed hand: now that thy hands which fall down
made strong for labour, and thou mayest be girde
strength, and have grace for grace, yea all gra
make thee abound unto every good word and
The *Author* leads thee up unto the full fountain
Gospel furniture, and strength; and teacheth th
to make use of Jesus Christ, as thy sufficienc
working all thy works in thee and for thee. Tak
therefore unto thee: when thy looking unto du
make thee dispair of performance, lift up thi
to him, who is here set before thee; look till ever
look upward bring light and life inward and cap
thee for makeing a new house foreward, in the
of his might: he was but a wicked servant wh
I know thou art a hard master: No, it is false.
religion which gives ease must be an easy religion
truely such is Gospel holines, not onely in rega
it is the liberation of the soul from the basest bo
but in regaird that he who is thy Master will be
of his own: thy allowed supplies for all comm
duties are full measure, heaped up, shaken to
and runing over. And though he who hath muc
nothing over, yet he who hath little hath no
for he abounds towards us in all wisdome. I say
fore againe unto thee, take heart, let not thine ha
down, essay nothing thou would have well d
easily done, in thine own strength; but yet ho
cult so ever the duty be, approach it as having n
fidence in the flesh, but within an eye to thy st

ore house of all furniture, and it shall be with
as it was with the priests, before whom jordan
ed, so soon as their foot entered wit in the brink;
shall make thy difficulties evanish; and by the il-
s of the Spirit of power and might, from Jesus
t depended upon, shall so strengthen thee, that thy
s made easy to admiration, and b[illegible]nes the de-
of thy soul. But I have exceded the just limits of
pistle: pray for the continuance of the life of the
hor, who by his assiduous working for Christ,
been often neir unto death, not reguarding his
life, to supply the lake of other mens service, to
nterest and Church of God and let him be com-
d for this piece of travel, undertaken for thy soul's
rest, by hearing thou dost improve it to thy adant-
for which it is so exactly calculat: And withall I beg
ervent and earnest intercessions for grace, and more
e, to him who is.

Thy poore yet souls well wisher and servant,

for Christ's sake. R. Mc. W.

The Author to the Reader.

Christian Reader.

AFter *the* foregoing adreſs, *I need not put thee* mere trouble: *only I shall say; That he must* a great ſtranger *in* our Iſrael, *or ſadly ſmitten* epidemick *plague of* indifferency, *which hath* many *of* this Generation *to a benumming of them, and* dering *them inſenſible, and unconcearned, in* the of *God, and of their* own ſouls; *and ſunck deep* gulfe *of* dreadful inconſideration, *who ſeeth not, no* eth *no notice of, nor is troubled at the* manifeſt *and* appearances *of the inexpreſſibly great* hazard, *our* Chriſtians, *in this life, is this day into. I meane* ſtery of the Goſpel of the grace of God, *wherein* ceeding riches of *His* grace, in his kindneſs toward through Chriſt Jeſus. hath been shoune: *We have* ed, *for a conſiderable time, a clear and* powerful *diſ* tion *hereof, in great* purity *and* plenty; *but Alas* not *manifeſt to all, that will not wilfully shut their* that *this* Mercy, and Goodneſs of God, *hath been* edly abuſed, *and the pure adminiſtration of His* G *and* Love *perfidiouſly ſinned away, by this* Apo Generation? *Are* our ſpots *this day* the ſpots children? *Are there fruits anſwerable to the Lord* nes *and labour about us, to be ſeen even among the* eſt *of* Profeſſours? *Is there that* goſpel holineſs, derneſs, watchfulneſs, growing in grace and knowledge of Jeſus Chriſt, that growing up in C in all things, that heavenly mindedneſs, that fol ſhip with the Father and with his Son Chriſt J *and that* converſation in heaven, *that the diſ* tion *of grace, we have been favoured with* b *many, and have been long living under, did* ca

r hands? *Alas!* our grapes *are but* wilde *and* king. *Wherefore* (*and who can think it strange, if* so?) *the Lord seemeth to be about to contend with us,* vering *our horizon with* Egyptian darkneſs: *many* would not receive the love of the Truth, that might be ſaved, *being already given up* to ſtrong ſion, that they ſhould believe a lie [redacted] *many moe* zard *to be drawn aſide to* crooked paths, *by* men rupt mindes, *who have been, and are ſtill buſie to and ſpread abroad, with no little petulancy and con-*ce, damnable doctrines, *to the* perverting *of the* rine *of the* Goſpel of Jeſus Chriſt, *and to the* ſub-ng *and overturning of the very* foundations *of our* e *and* Aſſurance; *that in ſuch a way, and by ſuch* es *and* ſtratagems, *as ſeem to have wrath written* them, *in legible letters*; *for the more* plauſible *and* g *a corrupt doctrine be, it is the more* dangerous, judgment-like, *and moe are thereby in hazard to* luded *and* drawn away.

ay (*which is yet more terrible and dreadful*) *it is to* ared, *that the* jealous God, *in his* holy *and* righ-s judgment, *hath given a providential commiſſion* peak ſo) *unto the* ſeduceing Spirit, *to* perſwade *and* ail: *for is not this the clear language of the preſent and righteous* diſpenſations *of* God *and of the ſup-*ouſly-*indifferent frame and* diſpoſition *of the* gener-*of men, called* Chriſtians, *not only* provoking *to* ſpew them out of his mouth, *but* diſpoſeing *alſo unto a receiving of whatſoever men,* lying in e to deceive, *ſhall propoſe and obtrude?*

las! the clouds are not now a gathering, but our ion *is covered over with* blakneſs, *and great drops falling, that preſage a terrible* overflowing deluge rour, *and* Apoſtaſie from the Truth *and* Profeſſion Goſpel of Jeſus Chriſt, *to be at hand, if the Lord* rfully *prevent it not. And behold* (*O wonderful!*) neraliry *of Profeſſours are ſleeping in ſecurity, ap-*nding *no danger. Satan is more cunning now, than to* men *to* Popery *by* rage & cruelty; (*& yet what he*

may

may be permitted to do after this manner, who ca
by openly pleading, in his emissaries, *for this abo*
(and yet even thus is he already prevailing with m
or to send forth his agents for Arminianisme *and*
nisme *(though even this way too, he is too much*
ing.) But his maine work now seemeth to be, to b
nother G[redacted]l, *(and yet there is not another)*
an Antievangelick *and* Antichristian delusory
overturning at once the whole Gospel *of our L*
Saviour Jesus Christ; *and for this end he imploy*
Quakers, *one the one hand, Men of* desperat *an*
vangelick principles, *the very* sinke of all abo
ons, old and late *(as I shall show, if the Lord*
tinue health & strength, in an examination of the
ine and principles, lately emitted by one Robert B
*and on the other hand, Men (*or Moralists *if you*
them so) pleading for and crying up an antieva
holiness, *a meer shadow without substance or reali*
that in place of Christ himself. *And in order to*
crying on of this desperat designe, The old dragon *i*
ing men of seeming different principles *and ways*
though their faces seem to look to contrary airths
holdeth notwithstanding fast tyed by their tails *(a*
son's foxes were (that thereby, if the Lord permi
may by the fire *of* enmity *to the* pure Gospel *of th*
of God, burning *in their* tails *cause* ac ustagra
that Truth, *wherein lyeth* all our hope: *for this n*
del of Religion, that many are so busied about, is
Pelagians, Arminians, Papists, Socinians Qua
Turks, *and moral* Heathens: *You and all, who*
manner, & not reconcileable with the truth & grace
held forth in the Gospel, *will willingly admit of, a*
seriously agree in: A way, which complyeth so w
proud self, *and with the* Corrupt Nature of Man
little wonder, if it have many abettors *and*
I shall say no more of this, seing my beloved Brot
said so much to it already to very good purpose, in
going Epistle, *but only inferre.*

That since the consideration of this should mov

is any thing of the zeal of God, and love to souls,
one and others to appear in the defence of the Gos-
our Salvation, by all meanes, incumbent to them,
sible for them: for if this Citadel and strong hold
our All, and the all of pure and true Religion, ly'
blown up, we are gone: and indeed no[illegible] is intend-
his Antichristian and antievangelick[illegible]oy, then-
er subversion of True Christian Religion. Who
not then be hereby alarmed, and upon their guaird,
matters are at this passe? Should not all, who have
ve to their own souls, any zeal for the glory of Christ,
ed of the Father to be our Prophet, Priest, and
any desire to see the crown flourishing upon his
and to have the Gospel preserved pure and uncor-
, be pleading with God by prayer, in the behalfe
Son's Kingdom, Crown, and Glory; and wrestl-
h him, till He were pleased to dispel these clouds,
event these blake days: Especially, should they not be
ing to be acquainted, in truth and reality, with the
of Jesus Christ, that having the mysterious truths
imprinted on their souls, and their hearts cast into
ould, they may be preserved from the hurt of this
poison: for this, with a constant dependance upon
e making of Christ in all His offices, will prove
preservative against this infection.

perswasion whereof did induce me to publish the fol-
heads of some sermons, after they had been transla-
dutch, & published here; knowing that they might
e lesse use to the people of God in Britane and Ire-
I know not a more effectual mean to keep unstable
rom sideing with & imbraceing every new notion;
rom being carryed about with every winde of
ne, by the sleight of men, and cunning craftiness,
by they lye in waite to deceive: then to put them
e real exercise of Gospel godlyness, and to the dayly
e of the maine and fundamental gospel work, of
by faith in Jesus Christ and of growing up into
in all things, who is the Head, from whom the
body fitly joyned together and compacted, by

that

that which every joynt supplyeth, accordi
effectual working in the measure of every part
increase of the body, unto the edifying of it sel
Such, I am sure, as have thus learned the Truth
in Jesus, *and are practising the same accordin*
have an A[illegible]lot within them against the strong
of these S[illegible]ers; and a real answere *to, and c*
on *of all their* subtile sophismes. *The soul exer*
self unto Gospel godlines, *will finde work enoug*
it wholly up: and finde such a satisfying ful
wering all its necessities *and* wants, *and su*
heart-quieting *ground* of Peace, Hope *and C*
tion, *in Jesus Christ, as that it will have* no leas
small temptation *to listen to* Seduceing pervers
no inclination *to seek after* empty Cisterns.

I know much may be d[illegible]sideraied, in this followi
atise, *and many may have* exceptions, *not*
ground, against it: Some may think it arroga
too great confidence *in me, to attempt the han*
such a mysterious *and* necessary part of C
practice, *wherein few, (if any, so far as I know*
gone before, in direct handling of this matter, *a*
this methode *and* order; *I meane that part,*
about Sanctification: *others may be displeased*
meane *and* low stile; *with my* multiplying of
lars, *which might have been better and more h*
couched under fewer heads; and with my unneces
tracting *of the whole, into such narrow bounds;*
things of that kinde: for which and many other
of the like nature and import, which may with
diligent search, be found in it, even by ordinary
judiced Readers, *I shall not industriously labo*
pologize, *knowing that my very* apology, *in this*
need an apology: *Only I shall say this, That con*
how the snare, *which the* vigilant & active enem
Salvation, the Devil, *was laying, by an* unh
rality, *did nearly concerrne all, and especi*
meanest (*for parts and experience*) and le
Christians, *I thought a discourse on such a*

dged most necessary at all times, and especially in day of hazard, should be framed to the capacity of well as another: the most understanding can re- eneſite. by that which is calculat to the capacity of a, when these can reap little edification by what is o the palate of those: and the less experienced, or s are of lower understanding, will [redacted] able to General to a Particular: or to improve, and so comprehend one particular touched, as to be able to understand, and take in a like particular, not oned; then such as have their senses more exercised, e thereby in case to make a better improvement of is but compendiously declared, when those must he bread brocken to their hand, or they shall re- but small edification thereby: and yet, I suppose, dicious will observe some variety, smaller or , even where Particulars seem to be, at the first most unnecessarily multiplied. I know, and will- rant (for it is obvious enough) that a discourse of bject and matter, might have required a far larg- me; But then how should such have profited there- om Poverty might possibly have scarred from buy- r the necessary affaires of their ordinary callings have keeped from a diligent perusal of it? And ght, that neither of these should have been over- d, in this special, or generall designe, which I had mine eyes.

ing, as my answere to all, I shall but add: If hereby s, whom the Lord hath more enabled with all ne- es for such a work, shall be hereby either instigated, couraged, to write upon this Subject (I meane the last part thereof, touching the usemaking of , in Sanctification; for, blessed be the Lord, many ben employed of the Lord to speak soundly & edify- unto the usemaking of Christ as to Righteousness ification) & give a full, Plaine, Edifying & Satis- discovery of this Necessary & Important Truth, Christ made of God to us Wisdome, Righteousuels, ification and Redemption: and withall point out

plainely

plainely *and* particulary the *way*, *how* Believ
their Particular and Various exigencies, *may*
so make use of, *and* apply *that* all fulnes, *whi*
sured up *in the* Head, *for the benefite and adu*
the Members of the Mystical body, *as they*
only theoretically see, *but* practically *also* exper
truth. T[illegible]n Him they are compleat; *and s*
be helped to understand how through the nece
constant use making of Him, *as* all in all, *they*
up in Him, in all things: *If this be, I say, done*
better purpose, I shall think this my adventure
gether fruitles, *&* *in part, at least*, excusable.

As for thee, O Christian, *whose* instruction,
tion *and* confirmation in the *Faith* of our L
Christ, *the faith which was* once delivered unto t
I mainly intended in this undertaking, I have a
to adde: know then that there are certain men
Apostle Iude *speaketh*) crept-in unawares, w
of old ordained to this condemnation, ungo
turning the grace of our God into lasciviousnes
nying the only Lord God, and our Lord Iesu
for in these last dayes, *wee see that* these perillou
are come, (*of which* Paul *advertised* Timothy
3. 1. *&c.*) *wherein* men shall be lovers of the
selves, covetous, boasters, proud, blasphemer
bedient to parents, unthankful, unholy, witho
al affection, truce breakers, false accusers, (
bates) incontinent, fierce, despisers of those
good, traitours, heady, high minded, lovers o
more than lovers of God, having the forme of go
but denying the power thereof ------ for of this
they, Which creep into houses, & lead captive
men, laden with sins, led away with diverse lu
learning, and never able to come to the know
the truth: *And because it is so; be exhorted to g*
gence to make your Calling and Election sure,
ing all diligence to adde to faith vertue: to vertu
ledge, and to knowledge temperance, and to
ance patience; and to patience godlines; and t

otherly kindness; and to brotherly kindness chari-
if ye do these things, ye shall never fall. *As the*
e Peter *assureth us*, 2 Pet. 1. 5. 6. 7. 10. *for it is*
t, *who are secured from full and final defection &*
sie, Mat. 24. 24. Mark. 13: 22. Rom. 11: 5, 7. &
& 8. 33. Mat. 24. 31. Mark. 13: 27. *and the pro-*
Salvation *is made to such, as shall* endure to the
e Crown *is for the* Overcomers, *and such as are*
to the death, Mat. 10: 22. & 24: 13. Mark. 13:
v. 2: 13, 11, 17, 26, 27, & 3: 5, 12, 21. *All*
and the like, are set down, that hereby his people
e rationally moved to a constant seriousness, in the
g out of their own Salvation, in fear & trembl-
d the forewarnings given to the great difficulty of
g the end of our faith, the salvation of our souls,
the many Active, Vigilant, Indefatigable, Sub-
d Insinuating adversaries, *who* by good words &
es, *will readily* deceive the hearts of the simple, *are*
en the more His people to be sober & vigilant, be-
heir Adversary, the Devil (*who acteth and move-*
nder agents, in their several Modes, Methods *and*
ns, *so as he may best, according to the various* Tem-
resent Dispositions, Advantages or Disadvanta-
such, as he intendeth to seduce, which he carefully
b, and plyeth for this end, obtaine his designed end,
ine and destruction) as a roaring lyon, walking
eeking whom he may devoure. *And this calleth*
out of their slumber and security, lest their Adver-
so will be loath to misse his Opportunity, surprize
their great losse and disadvantage.

Beloved, *high time now to awake, to* look about
nsider where we are, *upon what ground we stand,*
the Enemy or we have the advantage, *how and*
Post our we are, to rancontrè with deceivers, *that*
beate us of all, *of* our Souls, & *of* our Salvation,
hey would cheat us of the Lord our Righteousness
us off the pathes of life, that when we come to aïe
he unspeakable great losse we would thereby be at,
re, in missing the comfortable accesse to God,
Jesus Christ, *the* inflowings of grace and

strength

strength for spiritual duty, *through the Lord* ou
the sweet communnications of peace & joy i
Ghost; the shedings abroad of the love of G
hearts by the holy Ghost, *which is given unt*
the full assurance *of hope*, *through the* Lord
hope) *we might be frustrated of all our expectat*
finde that all that which Men made us grip to, l
and lean unto, in stead of Christ, was but a meer
and a lie in our right hand, *to the unexpressib*
vexation and sorrow of soul, when all should
dreadful *and* horrible disappointment.

But let us not think, that our Purposes, *firm*
solutions, *to adhere to the* Truth, *and our pr*
horrence at, *and* Detestation of errours *now*
to the overturning of the very foundations of tru
anity, *will sufficiently* guaird us *from, and mak*
against *the shotes and assaults of these crafty sedu*
think that our learning *and knowledge in the T*
the Truth; *nor our* Abilities *to rancontre* So
will secure us from a fall: let us not think that the
are contemptible, *and therefore we need be the*
xious; *nor yet think that* former experien
through-bearings, *in the like cases, will be a*
whereupon we may now lay our selves down to
we do, we shall certanely deceive our selves,
strength and standing be in our selves, and thr
selves: and if this be the ground *of our* hope,
teous *Lord, in his holy justice, may give us*
Prev: Peters *instance should never be forgott*
and such as tempt the Lord have no ground to
last issue.

Our strength must be in Christ: *to the* rock of
we flee: to our chambers in Him *must we retire,*
must we hide ourselves: *on Christs* lee side ca
ride saife, *and be free of the hazard of the* stotme
therefore must our recourse be dayly, by new & fre
Faith, *In and through* Him *and His Influences,*
cated according to the tenor of the Covenant
through Faith eyeing the Promiser, *the* Prom
the Price purchaseing, *and so drawing and such*

on, Strength, Sability, *and what our present exi-*
lleth for, must we think to stand: and happy they,
nscious to themselves of their own weakness, *and*
ed of the insufficiency of all things *within them,*
y fear *hide themselves under the wings* of the Al-
, and get in into this Strong hold, *resolving there*
, and there to be secured *from all their Adversa-*
hin, or without: These humble fearers *may expect*
noble outgate; *when more* strong-like & more
nt adventureres, *shall (being left to themselves,*
trusting in themselves) shamefully fall, & *be tri-*
d over *by the Enemie, to the* griefe *of the* Godly,
a snare to others.

best way then, to keep the faith of Christ, *which*
re now seeking to shake, and to loose us from, is to
rciseing the faith of Christ. *The serious and up-*
ractiseing of the Gospel *is the only best mean to*
e firme in the profession *of the* Gospel: *when the*
with thee, is not a few fine notions *in the* braine;
eavenly *and* necessary Truth *sunck into the* heart,
ving and acting there; it will keep thee, *and*
ill owne it, *more* firmely *and* steadfastly, *in a*
yal. Thy walking in Christ, *and working and*
by Him living in thee, *will so root thee in the* Gos-
th, *that enemies will pull in vaine, when seeking*
throw thee, The Gospel of the grace of God, re-
and entertained in thy soul in love, and constant
improvements, will fortifie thee, *and* secure it self
so that vehement blasts shall but contribute *to its*
ed abode, *and more* fruteful actings *in thee.* Live
to the Gospel, and so be sure of *it, and be* saife in
an, let Christ live in thee, *as thy* all, *and cast all*
& cumber *on Him; lay all thy* difficulties *before*
an all thy weight *upon Him: draw all thy* neces-
e of Him: *undertake all thy* duties *in* Him: be
n Him and in the power of his might: *let Him be*
nseler, Conductor, Leader, Teacher, Captain.
nder, Light, Life, Strength *and* all, *so*
ou stand, and have cause to Glory, *even*
infirmities, *for thou shalt finde the* power of

Christ resting upon thee, *and thou shalt have* c
Therefore I take pleasure in infirmities, in re
in necessities, in persecutions, in distresses f
sake: for when I am weak, then am I strong
ber that great word, Phil. 4. 13, I can do a
through Christ, which strengtheneth me.

It hath been the usual *and* ordinary question o
How shall we make use of Christ for Sanct
To this great & important question; I, (though
est & most unfit for such a work, of all that God
to feed his flock) have adventured *or* endeavoure
to give such as truely desire to cleanse themselves
filthiness of the flesh & Spirit, perfecting holine
fear of God, *some satisfation herein, laying before*
plaine directions *framed to their capacities, & suit*
of their most ordinary *&* usual cases: *some whereof*
comprehensive, *& others*, more particulare, *ma*
ed upon as exemplary instances, *serving for* othe
the like nature: for hardly could every particular
stantiat case *be particularly spoken to, & some mig*
that to be superfluous. *If thou*, in the light & str
Christ, *shalt really practise what is here pointe*
may be confident to say, thy labour shall not be
in the Lord, *& thou shalt attaine to another s*
ness, then that, which Proud pretenders *boast of;*
be far without the reach of that snare, which unst
are too readily entangled with. I meane, the plau
tension *of more than ordinary sanctity which*
forced, feigned, constrained most, external, an
to *cause some admiration in beholders, whom they*
make a prey of. This shall be no temptation to th
experience findeth a more saife, satisfying, full, f
pleasant *&* heartsome *way of* mortifying lusts, g
grace, & in the knowledge of Jesus Christ, *& so*
holiness, by running immediatly to Christ, & by li
upon Him, who is made of God to us. Wisdom,
ness, Sanctification & Redemption. That the
blesse the same to thee, for this end, shall be &
& prayer of him, who is thy servant, in the w
Gospel.

CHRIST,

The Way, the Truth, and the Life.

OR

A Discovery of the right way of making use of Christ for Sanctification:

From

JOHN. XIV. 6.

Jesus saith unto them, I am the Way, and the Truth, and the Life; No man cometh unto the Father but by Me.

CHAP. I.

The Introduction, with some generall observations from the cohesion.



DOubtlesse it is alwayes usefull, yea necessary, for the children of God, to know the right way of making use of *Christ*, who is made all things to them which they need, even *Wisdome*, *Righteousnesse*, *Sanctification*, and *Redemption*. 1. *Cor.* 1: 30. But it is never more necessarie for be- to be cleare and distinct in this matter, than when y all meanes is seeking to pervert the right wayes ord; and one way or other to lead souls away, w them off Christ; knowing that if he prevail

here, he hath gained his poynt: and therefor
voureth not only to darken it by error, e
grosse, or more subtile; but also to darke
takes, and prejudices; whence it cometh to p
not only Strangers are made to wander out o
but oftentimes many of his owne people are
the darknesse of ignorance and mistakes, a
leane through want of the reall exercise of
faith, which would make them fat and flouri
nesse it would make them *strong in the Lord*
power of his might, *and to grow up in Christ in*
The clearing up then of this truth cannot b
seasonable now, when Satan is prevailing w
whom he cannot get tempted to loosenesse and
tie, to sit downe upon some thing, which is n
and to rest upon something within themselv
from him, both in the matter of *Justification*
sification. This subtile Adversary is now setti
work, to cry up, by preaching, speaking and
a way to heaven, which is not Christ, a kinde
ty, civility and outward holinesse, whereupon
to rest: and his holiness, not wrought and
through the strength of Iesus, by faith sucki
furniture from him; but through our own ar
which in effect is nothing but an extract of
pery, *Socinianisme*, and *Arminianisme*, d
broached of purpose, to draw the soul off Ch
may stand upon his owne legs, and walk b
power, and thank himself, at least in part, for
at length.
Further, through the great goodnesse of
true way of a soul's justification is admirab
up; and many are, at least *theoretically*, acqua
with; and many also *practically*, to the quiet
wakened consciences, and stopping the mo
accusers, and obtaining of peace, joy, and the
of the everlasting crowne: yet many a gracio
fesse their unacquaintednesse with the solide

of usemaking of Christ for *growth in grace* and
ctification. Therefore some discovery of the truth
nnot but be usefull, seasonable yea & acceptable
em: If He, who is the *Truth*, would give grace to
and, & to unfold this so necessary and alwayes a-
ous a *Truth*; and would help to write of and ex-
his *Truth*, by faith in him, who is here said to
Truth; then should we have cause to blesse and
ie his name: But if he, because of sin, shall hide
f, and not let out those beames of light, where-
might discover light, we shall but *darken counsell*
ords without knowledge, and leave the matter as
e, as ever. Therefore is it necessarie, there be both
hat writeth, and in such as reade a single depen-
n him, *who is given for a leader, Esa. 55. 5.* and
omised to *bring the blinde by a way, which they*
ot, and to lead them in paths that they had not known
make darknesse light before them, and crooked
straight. Esa 42. 16 that thus by acting faith on
ve may finde, in so far, the truth of this verified,
hat he is the Way, the Truth, and the Life.

y for clearing up of this matter, we would know;
our Lord Jesus, from the beginning of this
r is laying down some grounds of consolation,
nt to comfort his Disciples, against the sad newes
departure and death; and to encourage them a-
he fears they had of much evill to befall them,
heir Lord and Master should be taken from them:
is a sufficient proof of the tender heart of Jesus,
oweth all his followers *strong consolation*, against
es, hazards, troubles and perplexities, which
an meet with in their way He will not leave
omfortlesse: and therefore he layeth downe strong
s of consolatiou, to support their drouping and
g hearts: as loving to see his followers *rejoyceing*
in the Lord, and *Singing in the wayes of Zion:* that
rld may see, and be convinced of a reality in
nity, and of the preferableness of that life, not-

withstanding of all the troubles that attend it,
other, how sweet and desirable so ever it may
flesh and blood.

In prosecution of which designe, he told the
that they *knew whither He went*, and *the way*
he was to take, and by which he was to brin
the Father, to the mansions spoken of, and so to
nall. But *Thomas* rashly and incredulously (
ually he did *Chap.* 11. 16. and 20 25.) vente
and little lesse then contradicteth his Master, say
5, *We know not whither thou goest, and how can*
the way? wherein we have an emblem of man
ner, who may have more grace and knowled
and of Christ, than they will be able to see, or
ledge that they have, what through temptation
distempers: sense of their many defects and gr
ance: strong desires of high measures: clearer d
of the vastnesse of the object: mistakes abou
nature of grace, despiseing the day of small thi
indistinctnesse as to the actings of grace, or w
derstanding and right uptaking of grace, in it
out goings, and actings under various notions,
like.

Whereupon Christ, after his usuall manner, tak
occasion to clear up that ground of consolatio
untothem; & to let them see the true way of com
Father, that thereby they might be helped to
theywere not such strangers unto the *way*, as the
sed; & with-all he amplifieth, and layeth out the
ties and excellencies of *this way*, as being *the*
living way, and the *only true and living way*;
in such a manner, as they might both see the w
perfect, ful, saife, saving and satisfying; and
their duty, of improving this way alwayes,
things, untill they came home at length to t
saying *I am the Way, the Truth and the Lif*
cometh to the Father but by me.

Christ then, saying, that He not only is *the*

, even the *true way*; but that he is ſo the true way, he is alſo *Truth* it ſelf, in the abſtract, and ſo the *way*, that he is *Life* it ſelf, in the abſtract, giveth und to conſider:, after what manner it is, that He *Truth*, and the *Life*, as well as the *Way*; and the clearing up and diſcovering of His being an tely perfect, tranſcendently excellent, incompa- referable, and fully ſatisfying way, uſefull to be- in all caſes, all exigents, all diſtreſſes all difficul- tryals, all temptations, all doubts, all perplexities; l cauſes or occaſions of diſtempers, fears, faintings, ragements &c. which they may meet with in their heaven. And this will lead us to cleare up the f believers, on the other hand, and to ſhew how ould, in all their various caſes and difficulties, uſe of Chriſt, as the only alſufficient *Way to the*, and as *Truth* and *Life* in the way, and ſo we e led to ſpeak of Chriſts being to his people all that iſite for them here in the way, whether for *juſti-* or *ſanctification*, and how people are to make im, as being all, or as being *made of God to us ne, Righteouſneſſe, Sanctification and Redemption*. . 1. 30.

we come to the words in particular, we would pon them, as having relation to *Thomas* his words, preceeding *verſ.* wherein he did little leſſe, then dict what Chriſt had ſaid in the 4. *verſ.* and learne l very comfortable points of doctrine, as.

Firſt.

Jeſus Chriſt is very tender of his followers, and not caſt them off, nor upbraide them for every eſcape, y they may provoke him to anger and grieve his but gently paſſeth by many of their failings, when eth they are not obſtinate in their miſtake, nor ſe in their way: for how geutly and meekly doth e paſſe over *Thomas* his uuhandſome expreſſion, g that *Thomas* ſpoke here, not out of obſtinacy

and partinaciousnesse, but out o ignorance & a
And the reason is because 1. Christ knoweth o
mitie and weakness, and is of a tender heart, a
fore *Will not break the bruised reed. Esa.* 42. W
eth He, that rough and untender handling wou
us, and break us all in pieces And 2 He is full of
of mercy, and can *have compassion on them th
of the way* and *can be touched with the feeling of
mities. Heb.* 4. 15. & 5, 2.

Which truth, as, upon the one hand, it should
age all to choose him for their leader, and give
selves to Him, who is so tender of his followers;
on the other hand, it should rebuke such as are
intertaine evill and hard thoughts of Him, as if
an hard Master, and ill to be followed: a
from intertaining the least thought of his unten
and want of compassion. But moreover.

Secondly.

WE see, *That weaknesses and corruptions bre
in believers, when they are honestly and in
laid open before the Lord, will not scarre Him aw
rather engadge Him the more to help and succou
of Thomas* his weakness and corruption app
what he said: yet the same being honestly and in
ly laid open to Christ, not out of a spirit of co
tion, but out of a desire to learne, Christ is so
thrusting him away, that He rather condescen
more, out of love and tenderness to instruct hi
and to cleare the way more fully. And that
1. He knoweth our mould and fashion, how
and frail we are, and that if he should deal wi
cording to our folly, we should quickly be d
2. He is not as Man, hasty, rash, Proud; b
loving, tender and full of compassion. 2. It is
and proper work to be an instructer to the ignor
a helper of our infirmities and weaknesses, a ph
binde up and cure our sores and wounds.

ho would then willingly give up themselves to
teacher, that will not thrust them to the doot, nor
hem up to themselves, alwayes when their corrup-
would provoke Him thereunto? And what a mad-
s this in many, to stand aback from Christ, because
ir *infirmities*; and to scarre at *Him*, because of their
esse, when the more corruption we find the more
d we run to him? and it is soon enough to
t from Christ, when he thursts us away; and sayeth,
ll have no more to doe with us: yea he will allow
stay, after we are, as it were, thrice thurst away:
let us take heed, that we approve not ourselves in
vils, that we hide them not, as unwilling to part
them, that we obstainatly maintaine them not,
urselves in them: but that we lie open before him,
eal with him, with honesty, ingenuity and plain-

Thirdly.

e see further, *That ignorance ingenuously acknow-
ledged and laid open before Christ puts the soul in a
faire way to get more instruction.* *Thomas* having
ely, according as he thought, in the simplicity of his
, professed his ignorance, is in a faire way now to
nstruction: for this is Christs work to *instruct the
ant, to open the eyes of the blinde.*
hy then are we so foolish, as to conceale our ig-
ce from him, and to hide our case and condition
him: and why doth not this commend Chri'st
ol to us so much the more? Why do we not carry
enuous schollars, really desireous to learne? But.

Fourthly.

e may learne, *That our ill condition, and distempers
put into Christs hand will have remarkable outgates,
and an advantagious issue*; seeing Christ taketh oc-
here from *Thomas* his laying open his condition,
without some mixture of corruption, to cleare up

the truth more fully and plainely, than it was b
hereby 1. Christ giveth an open declaration of
of his power, mercy, goodnesse, wisdome &c.
occasion to give a proof of his divine art, and
skill of healing diseased souls, and of making
bones stronger than ever they were 3. Thus he e
ly accomplisheth his noble designes, and perfe
work, in a way tending to abase Man, by discov
infirmities, and failings; and to glorifie *Himse*
goodnesse and love. 4. Thus he triumpheth mo
Satan, and in a more remarkable and glorious
destroyeth his works. 5. Thus he declareth how
fully he can make all things work together for
his chosen ones, that love him, and follow him.
thus he engageth souls to wonder more at hi
wisdo ne and power; to despaire lesse in time co
when cases would seem hard: to acknowledge h
and wonderfull grace, and his infinite power a
dome, that can bring death out of life: and al
more sensible of the merey, and thankfull for it.

O believer; what matter of joy is here? how
art thou, that hath given up thy self to him! Th
condition can turne to thy advantage. *He ca*
thy ignorance, vented with a mixture of corruptio
to the increase of thy knowledge. Blesse him f
and with joy and satisfaction, abide thou under
rory and at his school. And withall be not disco
be thy case of ignorance and corruption what it
lt out before him with sincerity and singleneſſe o
and then *thou mayest glory in thine infirmities,*
power of Christ may rest on thee 2 *Cor.* 12 9. for th
see, in due time, what advantage infinite love a
dome can bring to thy soul thereby.

May not this be a strong motive to indnce
to give up themselves to him, who will swee
occasion at their failings, and short comings,
them forward in the way? and what excuse c
have, who sit the call of the gospell, and say

ill not goe to Chriſt becauſe their is caſe not good.
oh that believers were not ſometimes led away
his errour of ſcarring at Chriſt, becauſe of Infirmi-
en and diſcovered!

Fifthly.

remarkeable, that, as the diſciples did ofttimes
t much of their carnall conceptions of the king-
of Chriſt, as apprehending it to be ſome carnall
ard, pompous, ſtately; and upon that account, de-
le condition? ſo there might be much of this car-
pprehenſion, lurking under this acknowledgment:
ueſtion of *Thomas*: And the Lord, who knew their
hts doth here wiſely draw them off thoſe notions,
r them about another ſtudy: To tell us, *That it is*
d moſt uſefull and profitable for us, to be much taken
the ſtudy and ſearch of neceſſary and fundamentall
and particularly, of the way to the father, for 1. Here
ſubſtantiall food of the ſoul: other notions are but
, and oftentimes they make the caſe of the ſoul
; but the ſtudy of this is alwayes edifying. 2. The
underſtanding of this, & other fundamentall truths,
ot puffe up, but keep the ſoul humble, and will
the ſoul active and diligent in duty. 3. The fruite-
s ſtudy is profitable, and laſting. 4. And the right
ing of theſe truthes will diſcover the vanity of other
es, falſly ſo called, & the folly of ſpending our time
other things. 5. The right underſtanding of this
mentall, will helpe us to underſtand other truthes
tter. 6. A miſtake in this and ſuch like fundament-
r the ignorance of them, is more dangerous, then
norance of or a miſtake in other things.
if this were teaching us all in humility, to be
in the ſtudy of ſuch fundamentall neceſſary truthes
s is: and to guard againſt a piece of vanity in affect-
nowledge, the effect of which, is nothing but a puf-
f us up with pride and conceite.

Sixtly.

We may here take notice of what may serve t
ver *Thomas* his mistake, and what is the gr
Christs assertion *vers.* 4. which *Thomas* do
lesse than contradict *vers.* 5. *viz.* That such as h
acquaintance with Christ, did, according to the m
of their knowledge of him both know heaven,
way to it, whence we see those truthes.

1. *Persons may have some reall acquaintance wi*
and yet be, for a time, very indistinct in their no
bout him, and apprehensions of him: They may
Christ, in some measure; & yet look upon themse
great strangers to the knowledge of heaven, & be o
plaineing of their ignorance of the right way to h

2. *Where there is the least measure of true acquai*
with Christ, with love to him, and a desire to kno
of him, Christ will take notice thereof, though it be
ed over with a heap of mistakes, and accompanye
much ignorance, weakness, and indistinctne
seeth not as man seeth: which is good newes to
that are weak in knowledge, and unable to g
good account of any knowledge they have, y
thing they can say, *That he who knoweth all*
knoweth that they love him.

3. *Various are the dispensations of Gods grace w*
owne: to some he giveth a greater, to others a less
sure of knowledge of the mysteries of the king
heaven; And to one and the same person, more
time than at another: Various are his manifestati
outletting of grace and love. Small beginning
come to much at length. *Thomas*, and the rest of
ciples, had but little cleare and distinct apprehe
of the way of Salvation through Iesus Christ; e
ere all was done, they attained to such a measur
derstanding in the mysteries of God, as that we
to be *built upon the foundation of the Apostles a*
Jesus being the chief corner stone Ephes. 2: 20. This

the beſt much ſobriety, and not to judge of all by
ſelves: or to think, that Gods way with them muſt
ſtandart or a rule, whereby to judge of all the reſt:
is way of dealing were one and the ſame with all.
The knowledge of Chriſt is all, know him and we
heaven, and the way to it: for upon this ground
Chriſt make good, what he had ſaid, touching their
ing whither he went, and the way: and anſwereth
bjection that *Thomas* did propoſe, viz, Becauſe he
he way &c. & they being acquaint with him (which
s preſupp ſed) were not ignorant of the place whi-
e was going; nor of the way leading hither. The
ledge then of Ieſus Chriſt is a true and full com-
of all ſaving knowledge. Hence *It is life eternal to
him Ioh.* 17. 3. *They that know him, know the Fa-
oh.*14.9 &8 19. *They that ſee him ſee the Father alſo
9. He is in the Father, and the Father in him, Iohn
0. 11. and 10. 38. and 17: 21. And ſo knowing
hey know heaven: for what is heaven elſe but the
ce, and glorious manifeſtations of the Father: for
Chriſt ſpeaks of his going to heaven, he ſayeth he
oing to the Father. So knowing him, they knew
ay, both how Chriſt was to goe to heaven, as our
oner, Head and Atturnay; and how we muſt
.

then a Man have never ſo much knowledge, and
uainted with the myſteries of all arts and ſciences
ith the deepths of nature, and intrignes of States,
the theorie of Religion; if he be unacquainted
Ieſus Chriſt, he knoweth nothing as he ought to
.

upon the other hand, let a poor ſoul, that is honeſt,
th ſome knowledge of & acquaintance with him,
ſfied, though it cannot diſcourſe, nor diſpute, nor
o caſes of conſciences, as ſome others. If we know
it matters not, thongh we be ignorant of many
, and thereby become leſſe eſteemed of by others.
is the true teſte, by which we may take a-

right estimate of our owne or of others knowledg
true rule to try knowledge by, is not fine notions
and distinct expressions: but heart acquaintanc
him, *in whom are hid all the treasures of wisdo*
knowledge Col. 2: 3.

O sad! that we are not more taken up in this
which would be a compendious way for us to kno
Why spend we our money for that which is not brea
our labour for that which will not profite us? Wh
we our time and spirits, in learning this science, a
art, when alas, after we, with much labour and
have attained to the yondmost pitch there, we ar
one white the nearer heaven and happinesse? yea
well, if we were not further off? Oh! if we we
at length, and could think more on this one thi
cessary; and could be stirred up to learne more o
and to make this the subject of all our study, and l

CHAP. II.

Of the words themselves in generall.

WEcome now to the words themselves: wherei
affierts that; He is (1) *the Way* (2) *the Truth*,
Life, and (4) *That no man cometh to the Father but*
In them we learne those two things, in general
first The miserie of wretched man by nature
cannot be in a few words expressed. These wo
point out those particulars thereof, which we
mention.

1. That he is borne an enemie to, and living a
ance from God, by vertue of the curse of the bro
venant of life, made with Adam.

2. That he neither can, nor will returne to
himself. His way is not in himself; He hath nee
other to be his way.

3. That he is a blinde wandering creature,
take by wayes and to wander; yea he loveth to
He goeth astray as soon as he is borne, speaking

4. He cannot discerne the true way; but i
with prejudice thereat, and full of mistakes, he is
but a lump of error.

He is dead legally, & really, how can he then come
e? How can he walk in the way, though it were
ted out to him?

He, even when entred into the way, is subject to so
y faintings, swoonings, upsittings &c. that except he
new quickening, he must lye be the way, & perish.
a word, his miserie is such as cannot be expressed;
s little as it is believed, and laid to heart, or see and
rned for, and lamented.

ow for a ground to our following discourse, I would
e the solide, through, and sensible apprehension of
. without which there will be no usemaking or ap-
tion of Christ: *for the whole need not the physician,*
he sick: and Christ is *not come to call the righteous, but*
rs to repentance. Mat. 9. 12. Marc. 2. 17. Yea, be,
rs themselves would live within the sight of this, &
forget their frailty: for though there be a change
ught in them, yet they are not perfect, but will have
of Christ as *the Way*, the *Truth and the life*, till he
g them in, and set them down upon the throne, and
n them with the crown of life. And O happy they,
must not walk one foot without this guide, leading
n by the hand, or rather carying them in his armes.
all then, who would make use of Christ, remember
t they were, and what they are, and keep the sense
eir frailty and miserie fresh; that seeing their need of
they may be in better case to look out to him for help
pply, & be more distinct in their application of him.
he *Second generall* is, That Christ is a compleat Me-
or, throughly furnished for all our necessities: Are we
distance from the Father: *He* is *a way* to bring us to-
er. Are we wandered out of the way: He is *the way*
s. Are we blinde and ignorant: *He* is *the Truth*. Are
dead: *He* is *the Life*: Concearning this fulnesse and
pleatnesse of his, we would marke those things.

That he is throughly furnished with all things
stand in need of: *the Way, the Truth and the*
, *He* hath *eye salve, cloothing, gold* tryed in

the fire, &c. *For the Spirit of the Lord is upon h... hath annynted him.* Esa. 61. 1.

2. *He* is suteably qualified, not only having a... and an *all fulneß*, so tha... whatever we need, is to... in him: but also a *suteable fulneße* answering o... to the life: are we out of the way. *He* is *the Wa...* we dead, he is *Life* &c.

3. He is richly qualified with this suteable goo... hath not only *wisdom* and *knowledge*, but *treasur...* yea *all the treasures* there of Col: 2. 3. There is *fuln... him*, yea *it hath pleased the father that in him sh... fulneß dwell.* Col. 1. 19. Yea *the fulneße of the g... dwelleth in him bodyly.* Col 2. 9.

4. Hence this is an upmaking compleatneße an... neß: for we are said to be *Compleat in him* Col. ... And he is said to *be all and in all* Col. 4 11. *He fill... in all.* Ephes 1. 23.

5. It is also a satisfying compleatneß. *The eye... satisfied with seeing, nor the eare with hearing*, th... ricious man is not satisfied with gold, nor the amb... man with honour: but still they are crying with *the... leech give, give.* But the man who getteth Christ is s... sitteth down & cryeth, *enough, enough*: and no wo... for he hath *all*. He can desire no more, he can se... more, for what can the man want, that is comple... him?

6. There is here that, which will answere all th... jections of a soul, and these sometimes are not se... they say, they cannot know the way to the Father... he is *Truth*, to instruct and teach them that, and... enter them into it: and if they say; they cannot... in that way, nor advance in it one step, but will... and sit up, succumb and fall by; he answereth... *He* is the *Life*, to put life, and keep life in them, ... cause them to walk, by putting a new principle... in them, and breathing of new on that Principle.

O thrice happy they who have fled to him for re... It is ease for them, to answer all objections, a...

of Satan, and of a falſe heart; It is eaſie for them,
ut Chriſt to anſwer all. And on the other hand,
can tell the miſery of ſuch, as are ſtrangers to
s? How ſhall their wants be made up? how ſhall
anſwer challenges, accuſations, temptations,
bts, feares, objections, and diſcouragements caſt up
eir way?
! ſhould not this indeare the way of the goſpell to
nd make Chriſt precious unto us? Is it not a won-
hat ſuch an alſufficient Mediator, who is able to
to the uttermoſt all that come to God through him,
ld be ſo little regarded and ſought unto, and that
ſhould be ſo few, that imbrace him, and take him,
is offered in the goſpell?
ow can this be anſwered, in the day of accounts?
excuſe can unbelievers now have? is not all to be
d in Chriſt that their caſe calleth for? Is he not a
leat mediator, throwly fournished with all neceſ-
? Is not the riches of his fulneſſe written on all his
nſations? The mouthes then of unbelievers muſt
ever ſtopped.

CHAP. III.

How Chriſt is the way, in General.
I am the way.

come now to ſpeak more particularly to the
ords, and *firſt* of his being a *Way*. Our deſigne be-
point at the way of uſemaking of Chriſt, in all
eceſſities, ſtraites and difficulties, which are in our
o heaven: and particularly to point out the way,
believers ſhould make uſe of Chriſt, in all their par-
exigences; & ſo *live by faith in him, walk in him,*
p in him, advance & march forward toward glory.
. It will not be amiſſe to ſpeak of this fulneſſe of
in reference to unbelievers, as occaſion offereth,
ſe this will help to cleare the other.
fore we can cleare up, how any can make uſe

of

Christ, we must speak some thing of their nece
him, and of his bei g furnished fully, fully, ric
satisfyingly for their case; and this will make t
of use making of Christ more plaine.

While Christ then sayes I *am the Way*, he poi
those things to us.

first. *That man is now estranged from the Lord, a wandering condition*: He hath departed, from Go revolted and gone. *They are all gone out of t* Rom. 3. 12. *They goe astray, as soon as they are speaking lies*: Psal. 58. 3. Nay not only so, but naturally to wander, and to run away from Go *Ieremiah* compleaneth of that wicked people Ier. Naturally, with *the dromedary, we traverse our* Ier. 2. 23. and run hither and thither, but neve towards him. Nay we are like those spoken of I 14. *We desire not the knowledges of his wayes, we wi none of him*, Psal. 81. 11. Nor *of his reproofs P* 30.

Oh how sad is this? And yet how is it more s this is not believed, nor once considered. And t not believed, is manifest: for.

1. How rare is it meet with persons, that are n well pleased and satisfied with themselves and the dition? They thank the Lord, it was ay well with They have not complaints They see no wants, n cessities. They wonder what makes folk compl their condition, of their evill heart, or of their haz danger. They understand not these matters.

2. Do we not finde people very quiet and though *they remaine in the congregation of the dead* 21 16 They sleep in a sound skinne, because they hazard. The thoughts of their condition never of one nights rest: no challenges have they; peace with them, for the strong man keeps the h

5. How rare is it, to finde people exercised this matter, and busied with it in their th either while alone, or while in company with

e seriously thinking and considering of it, yea or so as suspecting the matter?

How rare is it to see any soul brocken in heart, and led because of this who is walking under this as a load? whose soul is bleeding upon the consider- of this? Is there any mourning for this?

Where is that to be heard, *Men and brethren, what we do to be saved?* How shall we enter into the way? where is that good old way, that we may in it? Few such questions and cases troubling iences: and no wonder; for a deep sleep is upon

How cometh it then, that the pointing forth of ay is so little hearkened unto; Sure were this natur- ndition perceived, a report of the sure and safe way d be much more welcome, then it is. Christ by his ngers would not be put to cry so often in vain. *is the way, turn in hither*

re is enough to convince of this ignorance, and in- leneſſe: but it is his Spirit, which *convinceth the of sin*, Iohn 16. that must beare home this con- n.

ondly. It pointeth out to us this, That *the way of man in himself* Ier. 10.23. That is, That nothing he can n, or will prove away to him to the Father: for Christ *VVay*, as excluding all other meanes and s. And that man can do nothing to help himself in- way is cleare; for.

His way is, *is as darkeneſſe* Prov. 4.14. He knoweth tter, he is satisfied therewith, there he sleepeth and h.

He cannot, nor doth not desire to return, *He hateth eformed.*

Yea, he thinketh himself safe; no man can con- him of the contrary. The way he is in *seemeth right , though the end thereof be death*, Prov. 14.12. 16.25.

Every man hath his own particular way, to which he

he turneth *Esa.* 53: 6. some one thing or other.
pleased with, and that he thinks will abunda
him through, and there resteth he: and what
dinarily are, we shall hear presently.

5. In this *his way*, which yet is a false way, *he*
Hos. 10 13. he leaneth upon it, little knowin
will fail him at length, and that he and his hope
fidence shall perish.

Is it not strange then to see men and women
about to seek their way, as it is said, *Ier.* 2: 36. a
could finde it out; or as if they could of themse
upon the way. What a lamentable sight is it
people, *wearying themselves with very lies*, Ez
12. *and wearyed in the multitude of their owns*
Esa. 47: 15.

But what are those false and lying wayes, wh
weary themselves in, and all in vaine, and wh
choose and trust unto, and yet are not the way
will prove saife and sure?

Answere. It will not be easie to reckon them
we shall name some, that are principal, and
dinary: such as.

1. Good purposes and resolutions, with whic
deceive themselves, supposeing that to be all
required: and alas all their purposes are like to
ims goodnesse, *like the early cloud and morning de*
soon evanisheth: *their purposes are soon brokene*
soon disappointed, because *made without counsel*
15. 22. Many foolishly rest hear, that they have
minde to do better, and to amend their wayes,
purpose after such a time or such a time, they s
ginne a new manner of life; but their purpose
come to any effect, and so at length they and thei
ses both perish.

2. *Some convictions* and *inward challenges.* T
now and then pierceth them so far; and sore and
dispensations from the Lord so far affecte the
that they see it is not well with them, and

with *Saul* to cry out, I *have ſinned* 1 Sam. 15: 24.
ney advance no further, thoſe convictions either
t againe, or work no further change: And poor
they think becauſe at ſuch a ſermon or ſuch a Com-
on, they had ſome ſuch convictions and sharpe
nges, therefore they imagine all is well with them;
a *Iudas* may have convictions, sharper than ever
ad. and a *Felix* Act. 24. 25.

Convictions followed with ſome ſort of amendement.
may dreadfully deceive themſelves with this, and
ude that all is right with them, and that the way
re in is ſaiſe and ſure: becauſe they have had con-
ns, which have been ſo effectuall, as to cauſe them
d many things, and become, as to many things,
ed men & women, when alas their way is but a
of darkneſſe ſtill; it is not Chriſt, they have never
to him. *Herod* hearing *Iohn Baptiſt* had his owne
ictions and amendements: for *he did many things*,
. 6: 20.

Many reſt upon their *outward civility* and *morality*,
egative holineſſe. They cannot be challenged for
faults, and that is all the way they have to reſt in:
could not a wicked *Phariſee* ſay, as much as they,
That he was no extortioner, unjuſt perſon, nor an adul-
nor ſuch as the publicane was, Luk. 18 11. ? How
heathens, as to this, shall outſtripe ſuch as pro-
themſelves Chriſtians? and yet they lived and dyed
gers to the right way to happineſſe. See what that
young man ſaid Luk. 18: 21.

Some may Win to more then civility, and attaine
a kind of *outward holineſſe*, and outward perform-
of the duties of religion, ſuch as hearing, reading,
r, communicating; and reſt there, and yet perish:
at is but *their owne way*; it is not *the right way*. Had
he *foolish virgins* lamps? and did they not waite with
eſt Matth. 25? and will not many ſay in that day,
ave eaten and drunken in thy preſence, and thou haſt
t in our ſtreats, to whom Christ shall anſwer,

I know

I know not whence you are, depart from me, all y
kers of iniquity, Luk. 13. 26. 27? were not t
much in duties and outward ordinances? an
how the Lord rejecteth them all, Esa. 1: 11. 12
13. and 66. 3.

6. Much knowledge doth deceive many. Th
because they can talk of religion, speak to cas
sciences, handle places of scripture, and the l
therefore all is right with them: when alas tha
slippery ground to stand upon. The *Pharisees* sat
seat, and taught sometimes sound doctrine: and
heart enemies to Jesus. Mat. 23. And will no
think to plead themselves in to heaven. By say
they *have prophesyed in his name*, Mat. 7. 22.
is *a knowledge that puffeth up*? Cor. 13. 2. So
are, whose knowledge seemeth to be operative
etticall, and not merely speculative. Some may
pollutions of the world through the knowledge of th
Saviour Jesus Christ, and yet againe become e
therein and overcome, so that *their latter end is w*
the beginning. See 2 Pet. 2. 20. 21. 22. know
grant, is good, but it is not *Christ*; and so it i
way to the Father: and many, alas! leane to it,
deceived, at last.

7. *A kinde of seeming seriousnesse in the perfo*
duties, and in seeking of God, deceiveth man
think because they are not conscious to their o
semblings, but they look upon themselves as e
what they do, that therefore all is well. Sayeth no
that not *every one that sayeth Lord, Lord, shall*
the kingdome of God. Mat. 7. 21? that is, not e
that renewerh their sutes, and ingeminateth thei
cry and cry over againe, and as it were, will no
over. And yet they come short of their expecta
not the *foolish virgins* seem earnest and seriou
they continued waiting with the rest, and at leng
ed *Lord, Lord, open unto us*; & yet they were kep

Many consider not that there is a secret and closse
rithe, that some may be under and not know it, as
s a grosse hypocrisie, and dissimulation, which may
ly observed: *Will not many seek to enter in, that*
ot be able? Matthew 7. 13, Luk. 13 24.

Many may deceive themselves with this, that *they*
ked on by others godly discerning persons & ministers
d serious Christians, and that they carry so hand-
and faire; that no man can judge otherwayes of
than that they are good serious seekers of God.
las the day is coming, which will discover many
: & many one will be deceived both of themselves
others. *Not he who commendeth himself is approved;*
om God approveth. 2 Cor. 10. 18. Therefore *Paul*
s *Timothie to study to show himself approved unto*
2 Tim 2, 15 Men look only on the outside, and
t see in to the heart, *but God searcheth the heart*:
is an easie matter to deceive Men: But God will
deceived.

Some may suppose themselves in a saife and sure
f they out stripe others in religous duty es, and be
in extraordinary duties, when alas, for all that,
art may be rotten. The *Pharisee fasted twice a*
Luke 18. 12. and yet was but an enemie to
. O how deceitfull is the heart of Man!

Inward peace and quietnesse of conscience may
e some: and they may suppose that all is right
them, becauss they do nothing over the belly of
conscience. Their heart doth not accuse them of
od & dissimulation in their way with God or Man;
y do all things according to their light. No doubt
oung Man, Luk. 18 21. spake according to his
ent, and light, when he said, *all these things have*
ved from my youth. And *Paul* sayeth of him-
ct. 23. 1. *that he had lived in all good conscience be-*
God till that very day Meaning, that even while
s a Pharisee unconverted, he had not thortured

his

his conscience, nor done any thing directly
but had alwayes walked according to his
Acts 26. 9.

11. A way of Zeal may deceive many;
think their case unquestionable, because they
lous for their way: and as they think their Ze
zeal for God: was not *Paul*, while a Phari
Zealous, when out of zeal to his way he perse
Church? Phil. 3. 6. See my zeal for the Lord
Iehu. say, 2. King. 10. 16. and the jewes had
God, but not according to knowledge, Rom. 1
Christ tells us, that such as should persecute the
unto death, would think they did God good serv
16 2.

12. Some also may put it beyond question,
are in the right way, because, they are more st
their wayes, than others, and will not so
keep followship or company with them, say
those Esa. 65. 5. *Stand by, I am holier than th
not near to me,* who yet are but *a smoak in God's
a fire that burneth all the day.*

13. Some may rest on, and deceive themsel
their great attainments, and more then ordinar
ences. When alas! we see to what a height s
come, and yet prove nothing. Let such souls
trembling that word of *Paul* Heb. 6. 4. 5. wh
some may come to be enlightened, to taste of th
ly gift, to be made partakers of the holy ghost
the good word of God, and the powers of the
come; and yet prove castawayes: taking these e
as pointing forth some thing distinct from real

Many such false wayes, wherein Men ple
selves, might, be mentioned: By these every
see cause of Searching and trying, over and ov
It is a dreadfull thing to be deceived here; &
put it to a tryall, when there is a possibility of g
matter helped: and many may feare and trem
they see; they are not yet come the length of

wn without Christ, and lose all their labour. O!
uld put people to a serious examination and try-
emselves, and of the nature of that way wherein
and rest at present!

dly We might here observe. *That this true and way is but one for all.* There is but *one Mediator God and Man*, 1 Tim. 2 5. One Mediator for d and new Testament: the Seed of the woman: it the Lords dispensations with his people, in that y may be various; as his way with his people *e Law* is different from his way with his people *he gospel*; and his dispensations with individual rs, whether under the law, or under the gospell, he same in all things.

this should teach us to relinqnish our own wayes enter into this one only way: and it should move are in this way, to study unity and agreement a- themselves; and yet not inferre or suppose that way with them must be in all things alike. Yea, the Lords way with them be different from his ith others, and more dark, disconsolate, and bit- t let them be quiet and silent before the Lord, and wledge his goodnesse, that hath brought them e one only way, Jesus Christ, and keepeth them

fourthly, the maine thing here, and which is ob- is this, *That Iesus Christ is the Way to the Father.* e and only way, the soveraigne and excellent way: alone is this way. There is not another. *Neither e salvation in any other: for there is none other name heaven given among men, whereby we must be saved,* .12.

clearing of this, we shall speak a little to those things, and show.

What is our case, and what need we have of a

How Christ answereth this our case & necessitie, and is ay for us.

3. *How*

3. *How he alone is this way, and answe* ſe *caſe.*

4. *What are the rare advantages and ſpeciall way.*

And this will make way for our clearing Chriſt is made uſe of as a way by poor ſinners.

For the firſt of theſe, our preſent caſe and ſomething was ſpoken to it before: we ſhall to thoſe two heads. The *firſt* is *our ſtate of gu paration from God becauſe of ſin and guilt.* The *ſtate of wickedneſſe and emnity againſt God*

As to the firſt, we may take notice of tho

1. That *ſin originall and actuall hath ſep from God*, and caſt us out of his favour, and o ſtation of favour and friendſhipe, which once advanced to, in *Adam.*

2 That *we are under Gods curſe and wrath*, and municated from the preſence of the Lord, by juſt ſentence, according to law, and ſo are und

As to the next thing, we may take notice particulars.

1. That *we are impure* and *polluted with ſin*, iquity.

2. That *we are ignorant of the right way of into favour with God*, ſeeking out to our ſel inventions.

3. That *we are impotent for any good work or ed duty.*

4. That not only ſo, but *we are unwilling thing that is good*, or to enter into the way, wh ed out unto us; yea we are *enemies to God b works*, and have an innate hatred to all his wa

5. *We deſire not to be out of the condition we are*: there we love to lye be and ſleep, not to be rouſed up or awakened.

6. *We are under the power and comman* who leadeth us out of the way, yea and driveth in the wrong way to our perdition.

se things are plain and undeniable, and need no confirmation, though alas! it is little believed d to heart by many.

he second, *How* Christ answereth this our case ie. He is a way to us, to help us out of both these, ut of our state of guilt, and separation; and out state of wickednesse, and enmity.

first he helpeth us out of our state of guilt and se-on.

By *Taking away our guilt* and sin, *being made sin , who knew no sin, that we might be made the usnesse of God in him.* 2 Cor. 5. 21. *He* hath p the great gap betwixt God and us, with his , and hath made of it, as it were, a bridge, ich we may goe over unto the Father: *we enter to the holyest by the blood of Iesus, by a new and li- way, which he hath consecrated for us, through il, that is to say, his flesh*, Heb. 10. 19. 20. *we brought neer by his blood*, Ephes. 2. 13. So that gh him we are restored again to friendship with and made one with him: for Christ the Mediator ade both one, reconcilling jewes & Gentils both unto in one body, by the crosse, having slain the enmity*, Eph.

By *taking a way the cruse* and wrath, that was due being *made a curse for us*, Gal. 3. 13. So that he *is our peace*, and *through him, we have an by one Spirit unto the Father, and are no more stran- nd forreigners, but fellow citizens with the saints, and houshold of God*, Ephes. 2. 14. 18 19. *He is set o be a propitiation through faith in his blood*, Rom. 1 Iohn 2. 2. & 4, 10. *by him have we now received nent* Rom. 5. 11.

xt, *He* helpeth us out of our state of wickednesse mity.

By *taking away our impurity* and uncleanesse, *by ng us and cleansing us in his blood*, Ephes. 5. 26. 27. . 22. having purchased grace for us Ephes. 1. 3.

we are blessed with all spiritual blessings in
applyeth his merits and layeth the foundatio
and holinesse in the soul, and carryeth on th
mortification and vivification, and so, killing th
by his Spirit, both meritoriously and efficiently,
eth and washeth. Hence we are said, to be Bapt
him in his death, and buryed with him by bap
to death, that we should walk in newnesse of li
our old Man is crucified with him, that the bo
might be destroyed that henceforth we should
sin, Rom. 6 3. 4. 6. And for our dayly infirm
escapes, whereby we pollute our selves, his b
fountain opened to the house of David & to the
ants of Jerusalem, for sin and uncleanesse Zac
and to this fountaine he bringeth, by the spirit
tance, which he, as an exalted prince, bestow
5. 31. and by faith. So 1 John 2. 1. *If any Man*
have an advocat with the Father, &c.

2. As for our ignorance and blindnesse, he tak
away, being given for a light to the Gentiles.
9. and 49. 6. Luke. 2. 32. He is sent to open th
eyes Esa. 42. 7. to bring out the prisoners fr
dark prisons, Esa. 42. 7. and 61. 1. Yea, he is
for this end. So that such as walk in darknesse se
light, and they that dwell in the land of the sh
death, upon them the light hath shined, Esai 9.
4. 15. and he hath eye salve to give *Revel.* 3. 18

3. He is qualified for taking away our impot
that through Him, we can do all things, Ph
When we are weak, we are strong in him, w
strength, and liveth in us, 2 Cor. 12. 10. Ga
Hence He worketh in us both to will, and to d
own good pleasure, Phil. 2. 13.

4. He also taketh away our naturall averse
willingnesse, wickednesse and hatred of his way
ing his people *willing*, *in the day of his power*.
So he taketh away *the enmitie that is in us* Col.
and reconcileth us to God, and to His wayes
hearts do sweetly comply with them, and w

illing and glad to walk in them: yea & *to run the his commandements* through his *enlarging of our* Psal. 119 32.

He likewise taketh away that desire and willing- which we have to lie still in our naturall conditi- y convinceing us of the dreadfull hazard thereof, h the Spirit of conviction, whereby he convinceth orld of sin, Iohn 16. 8. and circumciseth their eare , & maketh them willing to hearken to the coun- God.

s for the power and Dominion of Satan, he break- at, by *leading captivity captive.* Ephes. 4. 8. psal. . and *spoiling the strong Mans house: for he is come roy the works of the devil,* 1 Ioh. 3. 8. and *He spoil- incipalities and powers*, Col. 2. 15. Thus, as cap- of salvation, he leadeth them out as a conquer- aving payed the price, he delivereth also by power thoritie, from the hand of this Jailour.

d thus we see, how he answereth our case and ne- e, and is a fit way for us: and though this be not oned; yet little is it believed and considered, and ut in practise.

d as for the *Third particular.* That *He alone is this* and answereth our case herein it needeth not be spoken to, since it is clear and manifest, confirmed experience of all generations, and the disappoint- of fools, who have been seeking other wayes. s in heaven cannot do our businesse. They cannot justice for us, nor have they any power over our to turne it as they will; nay they are not acquainted ur secret thoughts, that cabinet is kept closse from , and reserved as the peculiar priviledge of God a- The blood of bulls and goats can not do it: for postle tells us, that it is impossible that, that should way sin, Heb. 10. 4. That blood shed according to w did cleanse ceremonially, but it is only the blood s, typified by that, which cleanseth really: so that e sanctified through the offering of the body of Je- hrist once for all. Heb. 10. 10. No paines or la- f ours can avail here. The Lord will not be pleased

with thousands of rams, or with ten thou
vers of oil. He will not take our first borne for
gression, nor the Son of our body for the sin o
Micah. 6. 7. Ordinances and means will not
any invention of our owne, *No man can by a*
redeem his brother, or give to God a ransome fo
the redemption of the soul is precious and ceaseth
49. 7. 8, He alone hath laid downe the price
sufferings, prayers, tears, labours, pennances
like signifie nothing here, they cannot satisfie j
one sin.

As to the *fourth particular*, viz the *singulari*
way; Those things make it manifest and appare

1. This is such a way, as can *discover it self*, a
it self known unto the erring travelier: Chri
such a way, as can say to the wandering soul, *T*
way walk in it, Esa. 30. 25. No way can do th
is comfortable.

2. This way can not only discover it self to
dering traveller; but also it can bring folk into i
can bring souls unto himself when they are ru
in their wandering condition, He can move th
to turne in to the right way, put grace in thei
this end, beginne resolutions in them, and sow
of faith; and so stay their course, which they
lently pursueing, and make them look about
sider what they are doing: as the former was go
to poor blinde and witlesse creatures, that were
ing, and knew not whither they were going;
good newes to poor souls, that finde their heart
ing to wander, and loving to go astray.

3. This way can cause us walk in it, If we
lious and obstinate. *He* can command with a
for he is given for a leader and *a commander*,
How sweet should this be to the soul, that is
with a stubborn, untractable and unperswadab
that He, as a *King Governour*, and *Commander*,
authoritie draw, or drive, and cause us fo
run?

his way is Truth, as well as the Way, So that l that once entereth in here is saife for ever, no ring here: *The wayfareing men though fooles shall in this way*, Esa. 35. 8. *He will bring the blinde ay that they knew not, and lead them in paths that ve not known; he will make darkneſſe light be- m, and crooked things ſtreight, thoſe things will he them, and not forſake them* Esa. 42. 16.

his way is also Life: and so can revive the faint- d weary travailer: *He giveth power to the faint, them that have no might, he Increaſeth ſtrength: e renewes their ſtrength, and make them mount up wings as eagles, and run and not be weary, and and not faint*, Esa. 40 29. 31. and so he giveth o the traveller: yea he carryeth the lambs in his e Esa. 40. 11. O! who would not walk in this what can discourage the man that walketh here? can he feare? no way can quicken or refresh the man. This way can do it: yea it can quicken one as dead, and cause him march on with fresh alacri- vigour.

rom all these it followeth, that this way is a moſt nt, hartsome, desireable and comfortable way. man is saife here, and he may *sing in the wayes of rd*, Psal. 138. 5. *for wiſdomes wayes are wayes of nineſſe, and all her paths are peace* Prov. 3. 17. He *Way*, that is *Food*, *Phyſick*, *cordials*, and all that or traveller standeth in need of, till he come home. m all which, ere we come to particulars, we shall nerall shortly point out those duties, which natively thence by way of use.

O! what cause is there here for all of us to fall on ering, both that God should ever have condescend- have appointed a way, how sinners and rebells, ad wickedly departed from him, and deserved to be ut of his presence and favour for ever, might come againe, and enjoy happineſſe and felicity, in the shipe and favour of that God, that could have gote ory of his justice in our destruction, and stood in

no need of us, or of any thing we could do: as
he appointed such a way, That Iesus Christ,
Son should, to speak so, lie as a bridge betwix
sinfull rebells, and as a high-way that they mig
to the great God, upon him: Let all the cr
God wonder at this wonderfull condescend
of God, that appointed such a way; and o
that was content to lout so low, as to become
to us, this new and living way: and that for thi
should have taken on flesh, and become *Emman*
with us, and tabernackled with us, that through
of his flesh, he might consecrate a way to us. Le
wonder at this condescendency.

2. *Hence* we may see ground of being con
those things 1. That naturally we are out of th
peace and favour with God, and in a way that le
death, and so, that our miserie and wretched
long as it is, so. cannot be expressed. 2. That w
nothing for our selves, set all our wits a work w
fall upon a way that will bring us home. 3. T
madnesse for us to seek out another way, and to
selves in vaine, to run to this and to that meane,
tion of our own, and be found fools in end. 4. T
madnesse is so much the greater in this, that we
to our own wayes, that will fail us, when there
noble and excellent and every way satisfying
pared to our hand. 5. That our wickednesse is so
at, that the way, which is pointed out to us, doth n
us, and that we will not enter into it, nor w
6. That this Way, which is also the Truth and
is only worth the Imbraceing, and is only safe a
we should be convinced and perswaded of the
sufficiency and desireablenesse of this way. Rea
ordinary light from the word may teach thes
But grace can only cary them into the heart, a
them take rooting there.

3. We may read here our obligation unto th
culars. 1. To turne our back upon all other
deceitfull wayes, and not rest there. 2. To

; though *the gate be narrow and straite* Mat. 7. ke 13. 24. yet to *strive to enter in.* 3. To resolve in that way as acquiescing in it, resting satisfi- it, and this is to *be rooted in him*, Col. 2. 7. and *to him.* 1 Iohn 3. 24. and *to live in him* or *through* Iohn 4. 9 4. To *walk in this way*, Col. 2. 6. that ake constant use of him, and to make progresse in way, in and through him: to goe from strength gth in him, drawing all our furniture from him, , according to the covenant: And this sayeth, e soul should guard against, 1. stepping aside out good and pleasant way. 2. backsliding. 3. sitting fainting by the way.

word, This pointeth out our duty, to make use ist as our way to the father: and only of Christ: is leads us to the particulars we shall speak a little

re are two maine things, which stand in our way, nder us from approaching to the Father. 1. *Unrigh-sse* and guilt, whereby we are legally banished be- f the broken covenant, and the righteous sentence according to that covenant & 2. *Wickednesse*, im- & unholinesse, which is, as a physicall bait, lying in ay, because nothing that is uncleane can dwell and with him, *who is of purer eyes then he can behold ini-*; and *nothing that is uncleane can enter in there*, *He* is. So then there must be an usemaking of , as a way, through both these impediments. We *justification* & pardon for the one; and *sanctification* leansing for the other. Now Christ being the way Father; both as to *justification*, in taking away mitie, in changing our state, and removing our nteousnesse and guilt, whereby we were lying un- e sentence of the law, adjudging such sinners, as e, to hell. and as to *sanctification*, in cleansing us all our pollutions, renewing our souls, washing a- our spots & defilements &c. *He* must be made use eference to both.

speaking to the first, we shall be shorter, be-

cause, through God's great mercy, the go… way of justification by faith in Christ, is rich… boundantly cleared up by many worthy autho… both as concerning the theoreticall, and p… part.

CHAP. IV.

How Christ is made use of for justification, as a Way.

WHat Christ hath done to purchase procur… bring about our *justification* before God, is … ned already *viz.* That *He* stood in the room of … ingaging for them as their cautioner, undertaki… at length paying down the ransome: becoming … a sacrifice for sin, and a curse for them, and s… down his life a ransome to satisfie divine justic… this he hath made known in the gospell, calling … to an accepting of him, as their only Mediator, … resting upon him for life and salvation; and … working up such, as belong to the election of g… an actuall closeing with him, upon the condi… the covenant, and to an accepting of him, beli… him, and resting upon him, as satisfied with, ac… ing in that soveraigne way of salvation and … cation, through a crucified mediator.

Now, for such as would make use of Christ as … to the Father in the point of *justification*, thos… are requisite; to which we shall only premit th… of caution; That we Judge not the want of t… quisites a ground to exeem any, that heareth the … from the obligation to believe and rest upon C… *He* is offered in the gospell.

First. There must be a *conviction of sin and* … conviction of *originall guilt*, whereby we are b… out of God's presence and favour, and are in a … enmity and death, are *come short of the glory* … Rom. 3. 23. becoming *dead* or under the sen… death, *through the offence of one*, Rom. 5. 1…

sinners by one Mans disobedience vers. 19. and there-
nder the reigneing power of death vers 17. and un-
at *judgement, which came upon all men to condemna-*
vers. 18. And of originall innate wickedneſſe,
by the heart is filled with enmity againſt God, and
ter of *Him* and of all his wayes; ſtanding in full
ition to him and to his holy lawes; loving to con-
t & reſiſt him in all his actings; deſpiſing & under-
ing all his condeſcenſions of love; obſtinately refu-
is goodneſſe and offers of mercy; and peremptorily
ing in rebellion & heart oppoſition; not only not
ting his kindneſſes & offers of mercy; but contem-
hem, trampling them underfoot as imbittered a-
him. As alſo there muſt be a conviction of our *a-*
tranſgreſſions, whereby we have corrupted our
yet more, run further away from God, brought
ore wrath upon our ſouls, according to that ſen-
of the law, *curſed is every one that abideth not in all*
written in the law to do it. Deut. 27. 26. Gal. 3. 10.
way this conviction is begun and carryed on in the
nd to what a meaſure it muſt come, I cannot now
to explaine: only in short know, That upon
oever occaſion it be begun, whether by a word car-
home to the heart by the finger of God, or by ſome
& croſſing diſpenſation, fear of approaching death,
haincus outbreaking, or the like, it is a reall thing,
t reaching conviction, not generall and notionall
articular, plain, and pinching, affecting the heart
fear & terrour, making the ſoul ſeriouſly & really
nde this matter, to be taken up with the thoughts of
d anxiouſly and earneſtly to cry out, *what ſhal I do*
ſaved, and finnally will make the ſoul willing to
en and hear what hopes of mercy there is in the go-
and to imbrace the way of ſalvation, which is there
own: And the reaſon of this is, becauſe Chriſt him-
lls us, *The whole needeth not the phiſitian, but the ſick,*
9 12. *He is not come to call the righteous*, that is, ſuch
righteous in their own eyes, *but ſinners*; that is, ſuch
no more now whole at the heart, as ſeeing no evill,

hazard or danger; but pricked & pierced with
of their loſt condition, being under the heavy w
vengeance of the great God, becauſe of ſin; a
their own vileneſſe, curſedneſſe, wickedneſſe and
madneſſe. Becauſe naturally we hate God an
Iohn 15. 23.24.25. and have a ſtrong naturall a
at the way of ſalvation through Ieſus; therefore,
but ſtrong and inevitable neceſſity will drive
complyance with this goſpell device of love.

2. There muſt be *ſome meaſure of humiliation*
this conviction the man is bowed down, and ma
before God; no more boaſting of his goodneſſ
his happy condition; no high or great thoughts
righteouſneſſe; for all are now to be looked on
rags, Eſai 64.6. *what things were as gain before* to t
muſt now *be counted loſſe*, yea and *as dung* Phil.
The man muſt be caſt down, in himſelf, and
high and conceity thoughts of himſelf, or of any
ever did, or can do: *for the Lord reſiſteth the pro
giveth grace to the humble*, Iam. 4 6. 1 Pet. 5.5
viveth the Spirit of the humble. Eſa. 57. 15. *He th
bleth himſelf ſhall be exalted*, Mat. 18. 4. & 23.1
14. 11. & 18. 14.

3. There muſt be a *deſpairing of getting help*
out of this condition, *by our ſelves*, or any thing
do: a conviction of the unprofitableneſſe of all
under the ſun for our reliefe: No expectation
from ourſuppoſed good heart, good purpoſes, good
works of charity, many prayers, commenda
others, ſober and harmleſſe walking, or any th
within us or without us, that is not Chriſt: for ſo
we have the leaſt hope or expectation of doing
buſineſſe without Chriſt, we will never come t
Our heart hangeth ſo after the old way of ſ
through works, that we cannot endure to hear o
ther, nor can we yeeld to any other: could we
heaven by the way of works; we would ſpare no
no coaſt, no labour, no expences; Nay we w
our ſelves to much paine and torment by whipp

faſtings, watchings, and the like; we would not
ur firſt borne; nay, we would dig out graves in a
ith our nailes, and cut our own dayes, could we
t heaven by this means: ſuch is our antipathy at
y of ſalvation through a crucified Chriſt, that we
chooſe any way but that, coſt what it would:
ore before we can heartyly cloſe with Chriſt & ac-
him, we muſt be put from thoſe refuges of lies and
t there is nothing but a diſappointment written on
all, that all our prayers, faſtings cryes, dutyes, re-
ions, ſufferings, good wishes, good deeds &c,
hing in his eyes, but ſo many provocations to
s of his jealouſie, and ſo, further cauſes of our

here muſt be a *rational, deliberate, and reſolute re-
hing of all thoſe things in our ſelves, on which our
s ready to dote.* The Man being convinced of the
of all things, by which he hath been hoping for
on, muſt now purpoſe to looſe his gripes off them,
his back upon them, to quite them with purpoſe
t, and ſay to them, *get you hence*, as Eſa. 30.
his is to *deny our ſelves*, which we muſt do, ere
come his diſciples Mat. 16. 24. This is *to forſake
thers houſe* Pſal. 45. 10. and to *pluck out our right
d to cut off our right arme.* Mat. 5. 29. 30. This
oning of all our former falſe props and ſubterfuges
be *reſolute*, over the belly of much oppoſition,
from the carnall and naturall inclinations of the
and of much oppoſition without, from Satan's
ing ſuggeſtions, and deceitfull temptations: It
e a *real, rational act of the Soul*, upon ſolide and
h conviction of their unprofitableneſſe; yea of their
rouſneſſe and deſtructiveneſſe.

here muſt be *ſome knowledge of the nature of the
covenant*, and of the way, which now God hath
, whereby to glorifie his grace in the ſalvati-
oor ſinners. That God, Father, Son, and Holy
thought good, for the glory of free grace, and
ne, in a way of Juſtice and mercy to ſend

Ieſus

Iesus Christ to assume mans nature, and so beco
and man in two distinct natures, and one person
and to become under the law, to undergo the curs
of, and to die the cursed death of the crosse, to
Iustice, and to pay the ransome for the redemp
the elect. In which undertaking our Lord was a
Esa. 42. 1. and 49. 6. and 52. 13. and 53. 11. 2
8. Matth. 12. 18. and had furniture from God for
undertaking Esai. 42. 1. and 61. 1. 2. Mat. 12. 1
had a promise of *seeing his seed*, and of *prolong*
dayes &c. Esa. 53. 10. 11. Thus there was a co
of Redemption betwixt God and the Mediator:
Mediator undertaking was obliged to performe
he undertook, and accordingly did so: for as the
laid on him, or *caused to meet together on him*, the
ties of us all Esa. 53. 6. So in due time *He b*
griefs and carryed our sorrowes: He was wounded
transgressions and bruised for our iniquities, the c
ment of our peace was upon him: He was cut off ou
land of the living, and stricken for the transgressio
people. He made his soul an offering for sin, and b
iniquities of his people. Pouring out his soul unto
he beare the sin of many, and made intercession
transgressours Esa. 53: 4, 5. 8. 10. 11. 12. So that w
law could not do, in that it was weak through the flesh
sending his own Son in the likenesse of sinfull flesh,
(or by a sacrifice for sin) *condemned sin in the fle*
8. 3. *that the righteousnesse of the law might be fulf*
us vers. 4. Thus *he made him sin*, (or a sacri
sin) that *we might become righteous* 2 Cor. 5. 20.
was once offered to bear the sins of many Heb. 9. 2
he through the eternall spirit offered himself without
God v. 14. and *his own self bear our sins in his own b*
the tree 1 Pet. 2. 24. There must, I say, be some
ledge of, and acquantance with this great mys
the gospell, wherein is declared *the manifold wis*
God Ephes. 3. 10. and with the noble designe
in sending his Son after this manner, to die the
that condemned sinners might live, and returne
b

me of God, as redeemed *not with gold or silver or cor-*
ble things; but with the precious blood of Christ, as of
ab without blemish and without spot 1 Pet. 1. 18. and
so redeemed by blood, to become kings and priests unto
1 Pet. 2. 2. Revel. 5. 9. 10. The man must not
gnorant of this, else all will be in vaine. I do not
mine, how destinct and full this knowledge must
but sure, there must be so much knowledge of it, as
give the soul ground of hope; and, in expectation
lvation by this way, cause it turne its back upon all
r wayes, and to account it self happy, if it could
e wine here.

There must be a perswasion of the sufficiency, com-
tneſſe and satisfactoryneſſe of the way of salvation,
ugh this crucified Mediator; else the soul will not
duced to leave its other courses, and betake it self to
alone. He must be sure. that salvation is only to
had this way; And that undoubtedly it will be had
way; that so with confidence he may cast himself
on this way, and sweetly sing in hope of a noble
gate. And therefore he must beleive, that Christ is
ly God as well as Man, and a true Man, as well as
; that he is fully furnished for the work of Redemp-
, having the spirit given to him without measure;
endued fully and richly with all qualifications, fit-
him for all our necessities, and inabling him to *save*
e uttermost all that come unto God by him, Heb. 7. 25.
He is made of God to us wisdome, righteousneſſe,
ctification and redemption. 1 Cor. 1. 30. That *all*
er in heaven and earth is given unto Him. Mat. 28.
That *all things are put under his feet,* and that *He is*
en to be the head over all things to the Church Ephes-
2. *That in him dwelleth all fulneſſe* Col. 1. 19. *That*
him are hid all the treasures of wisdom and knowledge.
oſſi. 2. 3. yea, *that in him dwelleth all the fulneſſe*
he God-head bodyly: so that we are *compleat in*
, *who is the head of all principality and power*
. 9 10.

. The soul must know, that He is not only an able,

and alsufficient mediator; but *that also he is wil*
ready, to redeem and save all that will come: fo
preceeding particulars will but increase his sorr
torment him more, so long as he supposeth th
norance, and the suggestion of Satan, that he
part in that redemption, no accesse to it, no gr
hope of salvation by it. Therefore it is necessary, t
soul conceive not only a possibility; but also a p
lity, of helpe this way; & that the dispensation of t
pell of grace, and the promulgation and offer o
good newes to him, speake out so much; that th
ence of God waiting long, & his goodnesse renewi
offers, confirmeth this, that his serious; pressing
motives on the one hand, & his sharpe threatnings
other; his reiterated commands, his ingeminated ob
tions; his expressed sorrow & grief over such as wou
come to him, his upbraidings and objurgations of
as do obstinately refuse, and the like, put his willin
to save such as will come to him, out of all questio
his obviating of objections & takeing all excuses o
their mouth, maketh the case plaine and manifest; s
such as will not come, are left without excuse, and
no impediment lying in the way, but their own unw
nesse.

8. The man must *know upon what tearmes and c*
tions Christ offereth himself in the gospell, viz. upon
dition of accepting of Him, believing in him and re
upon him; and that no other way can we be made
takers of the good things purchased by Christ, but b
cepting of Him, as he is offered in the gospell, that
say, *freely, without price or money Esa.* 55. 1. *abso*
without reservation: *wholly, and for all ends &*
till this be known there will be no closeing with C
and till there be a closeing with Christ, there is n
vantage to be had by him, The soul must be marr
him as an husband: fixed to him as the branches
tree, united to him as the members to the head: be
one with him, *one Spirit.* 1. Cor. 6. 17. See Iohn.
Ephes. 5. 30. The soul must close with him
th

e adhere to him upon all hazards: take him & the
t crosse that followeth him: now I say, the soul
e acquainted with these conditions: for it must
berately and rationally here: Covenanting with
is a grave businesse and requireth deliberation,
esse of soul, rationall resolution, full purpose of
and satisfaction of soul: and therefore the man
e acquainted with the conditions of the new co-

here must be *a satisfaction with the tearmes of the*
and the heart must actually close with Christ as,
ffered in the gospel The heart must *open to him*, and
im in, *Revel.* 3. 20. The soul must imbrace and
him Iohn 1. 12. The man must take him, as his
nd Master King, Priest and Prophet; must give
self to him as his Leader and Commander, and re-
o follow him in all things, and thus close a bargain
him: for till this be done there is no union with
: And till there be an union with Christ, there is
taking of the fruites of his redemption, as to Iusti-
n: no pardon, no acceptance no accesse to the fa-
f God, nor peace, nor joy in the holy ghost, no
g of conscience sprinkled, nor no intimation of love
our from God. &c.

There must be *a leanning to*, and *resting upon him*
his perfect sacrifice. The soul must sit down here
sfied, and acquiesce in this compleat mediation of
This to *believe on him*, *to rest on him Iohn* 3. 18.
2. 6. as an alsufficient help. This is to cast the
n of a broken covenant, of a guilty conscience, of
ed wrath, of the curse of the law &c. upon *Him*.
e may bear away those evills from us. This is to
the Lord Iesus (in part) *Rom* 13. 14. to cover
selves with his righteousnesse from the face of
e, to stand in this armour of proof against the ac-
ons of Law, Satan, and an evill conscience:
is to flee to him as to our city of refuge, that we
e safe from the avenger of blood: This is to
him, our refuge from the storme of Gods anger &,

a

a shadow from the heat of his wrath Esa. 25.
hideing place from the winde, and *a covert from th*
and as the *shadow of a great rock in a weary land*
2. When we hide our selves in him as the comp
tioner, that hath fully satisfied justice, and
found in him alone, not having our own right
which is of the law, but that which is through th
Christ, the righteousnesse which is of God by faith,
This is to lay our hand on the head of the sacrifi
we rest on this sacrifice, and exspect salvation
it alone. This is to cast our selves in Christs a
peremptorily resolving to goe no other way to
ther, and to plead no other righteousnesse befo
barr, but Christs. That is faith, yea the lively a
Iustifying faith.

Thus then is Christ made use of, as the wa
Father, in the point of Iustification, when the poo
ned sinner, convinced of his sin and misery, of his
ability to help himself, of the insufficiency of all
beside Christ. of Christs alsufficency, readinesse,
lingnesse to help, of the equitie and reasonabl
the conditions on which he is offered, and lifet
him, is now content, and fully satisfied with th
actually renuncing all other wayes whatsome
doth with heart, and hand imbrace Iesus Ch
take him as he is offered in the gospell, to mak
him for all things, to leane to him, and rest upon
all hazards; and particularly to refuge it self u
wings, and to rest there with complacency, satis
and delight; and hide it self from the wrath of G
all accusations.

Yet it would be known, that this act of faith,
the soul goeth out to Christ, and accepth of and
to him, is not alike in all: for,

1. In Some it may be more *lively, strong and*
like th *centurions* faith, that could argue syllogi
Matth 8. 8. &c. which Christ looked upon as
faith, a greater whereof he had not found, n
Israel vers. 10. and like the faith of the *woman*

5. 21. &c. that would take no nayſay, but of
refuſeals did make arguments, which Chriſt
ded as a great faith verſ. 28. But in others, it
more weak, and fainting, not able to reaſon a-
its own comfort & ſtrength, as Mat. 6. 30 but is
ith much fear, as Matth. 8. 26. yea and with
hleſneſſe, ſo that the ſoul muſt cry, *Lord help my*
Mark. 9 24.

ſome, the acts and actings of this faith may be
ear, and diſcerneable, both by themſelves, and
tuall on-lookers: In others ſo, covered over
heap of doubts, unbelief, jealouſie, and other
ion, that the actings of it can hardly, or not at
perceived by themſelves or others, ſo that no-
all be heard but complaints, fears, doubtings
ections.

ſome, this faith may have ſtrong, and percepti-
ngs, wreaſtling thorow much diſcouragment and
ion, and many difficulties; as in that woman of
Matth. 15. runing thorow with peremptory re-
eſſe; ſaying with Iob. Cap. 13. 15. *though he*
yet will I truſt in him, and thus *taking the king-*
heaven with violence. In others it may be ſo
that the leaſt oppoſition or diſcouragement may
cient to make the ſoul give over hope, and almoſt
e of overcoming and wining thorow: and be as a
reed, or a ſmoaking flax.

n ſome, though it appeare not ſtrong, and violent
ſull (in a manner) in its actings; yet it may be
fixed, and *reſolute*, in ſtaying upon *Him*, Eſa. 26. 3.
truſting in *Him*. Pſal. 125. 1. reſolving to hing
and if it perish It perisheth. In others weak, and
l.

ſome, it may be yet weaker, going out in *ſtrong*
hement hungerings, Mat. 5. 6. The man dar not ſay,
doth believe, or that he doth adhere to Chriſt, and
on him; yet he dar ſay, he longeth for him, and
h after *Him*, as ever *the hart doth after the vvat-*
ooks Pſal. 42. 1. 2. he hungereth and thirſteth

for

for him, and cannot be satisfied with any thing
him.

6. In some, it may be that weak, that the
only perceive *the heart looking out after Him*;
tle more ground, than a *may be* it shall be he
45. 22. They look to him for salvation, being
ed that there is no other way, and resolved to
other way, they resolve to lye at his door, wa
looking for a sight of the kings face, and to
waiting till they die, if no better may be.

7. In some, it may be so weak, that nothing
be perceived, but a *satisfaction with the tearms*
venant, a willingnesse to accept of the bargane
heart consenting thereunto, though they dar no
they actually close therewith, yea nor dar say,
shall be welcome Revel. 22. 17.

8. In some, it may be so weak and low,
cannot say, that they have any right hunger or de
Him. nor that their heart doth rightly and re
sent to the covenant of grace; yet they would
at it, and cry out oh for a willing heart. O for a
sires! O for a right hunger! and they are disati
cannot be reconciled with their hearts, for not
more, hungering more, consenting more: so th
had this, they would think themselves happy &
And thus we see their faith is so low, that it app
nothing, more manifestly, than in their comp
of the want of it.

So then the poor weak believer needeth not
discouraged, as to dispaire and give over the
hopelesse and lost: let him hang on, depend, an
a weak faith to day may become stronger withi
time. He that laid the foundarion, can and wi
the building, for all *His works are perfect*. And
faith, when true, will prove saving, and lay h
saving strong Mediator.

Moreover, as to the acting of faith on *Chri*
and sacrifice; for stopping the mouth of C
Law, Satan, and for opposeing to the pursuein

becauſe of ſing. It may ſome times be *ſtrong, clear and reſolute.* At other times againe be *weak,* r *accompanyed with much feare, perplexity doubt-* d *diſtruſt,* becauſe of their own ſeen unworthi- nany failings, doubtings of the ſincerity of their nce, and the like.

is a maine buſineſſe, and of great concernment, ny are not much troubled about it, nor exerciſed eart hereabout, as they ought, deceiving them- with foolish imaginations; for.

hey think, they were believers all their dayes, ever doubted of Gods grace and good will, they wayes a good heart for God, though they never what a wakned conſcience, or ſenſe of the wrath meaned.

Or they think, becauſe God is mercifull, he will ſo ſevere, as to ſtand upon all thoſe things, that ers require; forgetting that He is a juſt God, and a truth, that will do according to what *He* hath ſaid.

Or they ſuppoſe, it is an eaſie matter to believe, t ſuch a difficult thing as it is called: not conſider- believing, that no leſſe power, than that, which Chriſt againe from the dead, will worke up the unto faith.

Or they reſolve that they will do it afterward, at more convenient ſeaſon; not perceiving the cunning of Satan in this, nor conſidering that faith is not in power, but the gift of God; and that if they lay not n the call of God, but harden their heart in their God may judicially blinde them, ſo that theſe things e hid from their eyes: and ſo that occaſion, they d to waite for, never come.

if ſuch, whom this mainely concerneth, could be ed to enter into this way, conſidering.

That *except they enter into this way, they cannot be* he wrarh of God will purſue them, the avenger of will overtake them; no Salvation but here.

That *in this way is certaine Salvation*; this will infallibly lead to the Father; for he keepeth

in

in the way and bringeth saif home Exod.
2. It's *the old path and the good way*, Jer. 6.
saints have the experience of this, who are alre
to glory: and.
3. It is a *high way. and a way of righteousne*
in if very fools walk, they shall not wander, Es
and *if the weak walk in it*, *they shall not faint*
31:
5. That *except this be done; there is no ad*
be had by Him, His death and all his sufferin
those persons that will not believe and enter in
the way to the Father, are in vaine,
6. Yea, *such as will not believe in Him*, sa
either that Christ hath not died nor consecrat
through the vaile of his flesh: or that all that He
and suffered is not sufficient for bringing a so
God: or *that they can do their own busines*
him. and that it was a foolish and vain thing f
to die the death for that end: or lastly that *they*
for salvation, they are indifferent whether they
or be saved:
7. That, as to them, *the whole gospel is in*
the ordinances, all the administration of ordina
the paines of Ministers are in vain.
8. That, as to them, *all Christs intreaties,*
allurements, patience and long suffering, his st
the door and knocking till his locks be wet with
&c. are in vain: yea, they are *contemptuously*
despised, slighted and undervalued.
9. That *all the great promises are by such rejec*
true, or as not *worthy the seeking* or *having*;
all the threatnings on the other hand, and not
garded or feared.
10, In a word. *That heaven, and the fellow*
God is not worth the seeking; and hell and the
shipe of devils is not worth the fearing. Or *th*
neither a heaven, nor a hell.: and that all are
ons: and that *there is no such thing as the wra*
against sinners, or *that it is not much to be feared*

e *asked*, what warrand have poor sinners to lay Christ, and grippe to him, as *made of God righte-*
?

ever, Our absolute necessity of him, is a ground e us to go and seek help and reliefe: we see we e in our selves, and therefore are we allowed to t for help elsewhere.

Christ's alsufficient furniture, whereby he is a ed mediator, fitted with all necessaries for our nd condition, having laid down a price to the tion of justice: is a sufficient invitation for us to ward him for helpe, and to waite at that doot.

is being appointed of the Father, to be mediator covenant, and particularly to lay down his life a e for sin; and Christs undertaking all his offices, formeing all the duties thereof, conforme to the nt of redemption, is a strong encouragement to nners to come to Him; becauſe He cannot deny f, and he will be true to his truſt.

The Fathers offering of him to us in the goſpell, Christs inviteing us, who are weary, and heavy ; yea calling and commanding ſuch to come to in his own, and in his Fathers name, under the of his and his Fathers wrath and everlasting diſre; exhorting further and requeſting upon tearms e, preſſing earneſtly by many motives, ſending s ambaſſadours to beſeech, in his ſtead, poor sino be reconciled, and to turn in to him for life and on: yea upbraiding ſuch as will not come to him: eſe are a ſufficient warrant for a poor neceſſitous to lay hold on his offer.

further, to encourage poor ſouls to come unto all things are ſo well ordered in the goſpel as that g occurreth, that can in the leaſt proove a ſtumblock, or a juſt ground of excuſe for their forbearing eive, and to accept of his offer: all objections poſre obviated to ſuch, as are but willing? the way is ; and all ſtones of ſtumbling caſt out of it: ſo that will not come can pretend no excuſe. They cannot

object

object *the greatneſſe of their ſins*: for the greate
be, they have the greater need of one who is
away ſin, and *whoſe blood purgeth from all ſin*
7. what great ſinner did he ever refuſe, that ca
and was willing to be ſaved by him? Is there
in all the goſpel excludeing great ſinners? Nor
object, their great unworthineſſe: for he do
ly for the glory of his free grace: or never got
of him for their worth: for no man ever had a
Nor need they object their long refuſing & reſiſ
calls: for he will make ſuch as are willing welc
Eleventh houre. *Him* that cometh he will
put away Ioh. 6. 37. Nor can they object thei
ableneſſe, that they will not ſtand to the bar
break and returne with the dog to the vo
Chriſt hath engaged to bring all thorow that
him, He will raiſe them up at the laſt day, I
He will preſent them to himſelf holy and with
or wrinckle, or any ſuch thing. Epheſ. 5. The
is fully provided with promiſes to ſtoppe the
that objection. Nor can they objeſt the difficult
poſſibility of believing: for that is Chriſt's w
He is the author and finisher of faith Heb. 12. 1.
not with confidence caſt themſelves upo
yet if they can hunger and thriſt for him, an
him, he will accept of that: *look to me* (ſayes
be ſaved Eſa. 45. 22. If they cannot look to hi
hunger and thirſt for him; yet if they be willi
well: are they willing that Chriſt ſave them in
and therefore willingly give themſelves over to
are willing and content, that Chriſt by his ſp
more hunger in them, and a more lively faith,
both to will and to do according to his own good
it is well.

But it will be ſaid, that the tearms and cond
which he offereth himſelf, are hard *Anſ.* I
tearmes are hard to flesh & blood, and to proud
tified nature, but to ſuch as are wtlling to be ſa
God may be moſt glorified; the tearmes

tionall and satisfying: for.

We are required to take *Him only* for our mediator, oyne none with him, and to mix nothing with orrupt nature is averse from this, and would at ix something of self with him, and not rest on only: corrupt nature would not have the man denying himself, and following Christ only: and any lose themselves and lose all; because with *latians*, they would mix the law and the gospel r, do some thing themselves for satisfaction of and take Christ for the rest that remaines. Now d will have all the glory, as good reason is, and ve none to share with him. *He* will give of his o none. And is not this rationall and easy? What objected against this?

We are required to take him *Wholly*, that He may mpleat Mediator to us, as a *Prophet* to teach, as to subdue our lusts, to cause us walk in his wayes, as a *Priest* to satisfie justiee for us, to die and inter- us. Is it not reason, that we take him, as God n for us? Is there any thing in him to be refused? here any thing in Him, which we have no need there not all the reason then in the world for this, take *Him* wholly? and what stumbling block is

We are required to take Him *Freely*, without and without price Esa. 55. 1. for *He* will not be any manner of way: that free grace may be free therefore he will give all freely. True enough it uption would be at buying, though it have no- lay out: Pride will not stoup to a free gift. But say the tearms are hard, when all is offered

We are required to take him *absolutely*, without ersion or mentall reservation. Some would wil- nite all, bnt one or two lusts, that they cannot twinne with: and they would deny themselves y things, but they would still most willingly back door open to some beloved lust, or other

Aud.

And who seeth not what double dealing is
what reason can plead for this double dealing
tion, it is true, will think this hard, but no
tionally say, that this is a just ground of disco
to any; or a sufficient ground to warrand th
away from Christ, seing they cannot be su
cerely to desire redemption from any sin, who
desire redemption from every sin. *He* who
known lust, and would not willingly be deli
from, hath no reall hatered at any lust, as su
sire to be saved; for one such lust would be hi

5, It is required that we accept of *Him* reall
dially, with our heart and soul, and not by
ternall verbal profession: and is there not all
in the world for this? *He* offereth *Himself*
and shall we not be reall in accepting of *Him*
pray, can justly be excepted against this? or
discouragement can any gather from this?

6. We are to take *Him* for all necessities, th
a resolution to make use of *Him* as our alsuffi
diator. And is not this most reasonable? Ough
to take *Him* for all the ends and purposes, f
God hath appointed *Him*, and set Him forth
fered *Him* to us? What then can any suppose to
which should scarre a soul from laying hold up
Nay should not this be looked upon as a very
couragement? And should we not blesse the
hath provided such a compleet and alsufficen
or?

7. We are to take *Him*, and *all the crosses*,
attend our taking or following of *Him*: *vve*
our crosse, be it what it will be, that *He* thin
to appoint for us, *and follovv Him*. Matt
Mark. 8. 34. for *he that taketh not up his cross*
lovveth not after Him, is not vvorthy of Him. M
I know, flesh and blood will take this for a ha
but they, that consider, that Christ will bea
vyest end of the crosse, yea all of it, and so
them by his Spirit, while they are under it, tha

o just cause to compleane; and how *He* will sut-
e to goe his errand, upon their own charges, but
with them, when they goe through fire and watter,
3. 2. so that they shall suffer no losse, *neither shal*
ters over flow them; nor the fire kindle upon them:
at *he who loseth his life, for Christ's sake, and the*
, *shall save it.* Mark. 8. 35. yea, that *they shall*
an hundered fold for all their losses Matth. 19. 29.
t *even with persecution*, Mark. 10. 30. and *in the*
o come eternall life. They, I say, who consider
will see no discouragement here, nor ground of
aint; nay, they will account it their glory to suf-
losse for Christ's sake.

ence it followeth, that we are to take *Him*, so as
uch Him, and his cause and intereſt, on all hazards,
o his truth, and not be ashamed of *Him*, in a
tryall. *Confeſſion of Him must be made with the*
, *as with the heart we must believe* Ro. 10. 9. Let
tion speak against this what it will, because it is
es desireous to keep the skinne whole: yet reason
t but say, that it is equitable, especially, seing
h said that *whoſoever confeſſeth Him before men,*
ll confeſſe them before his Father which is in heaven.
0. 32. And that, if *we suffer with Him, we shall*
inge with Him. 2 Tim. 2. 12. Is *He* our Lord
aster, and should we not own and avouch *Him*?
we be ashamed of him for any thing, that can
us, upon that account? What Master would not
nat ill at his servants hands?

ce then we see, that there is nothing in all the
ions, on which *He* offereth *Himself* to us, that
ve the least ground, in reason, why a poor soul
draw back, and be unwilling to accept of this
offer, or think that the conditions are hard.

there is one maine *Objection*, which may trouble
and that is. They cannot believe: faith being
t of God, it must be wrought in them; *How then*
ey goe to God for this, and make use of Christ for
d, that their souls may be wrought up to a believ-

ing and consenting to the bargan and hearty a
of the offer?

To this I would say these things.

1. It is true, that *faith is the gift of God.* Eph
and that it is *He alone who worketh in us, both
and to do* Phil. 1. 29. and *none cometh to the son, b
the father draweth* Iohn 6. 44. and it is a great
and no small advancement, to win to the reall sa
through conviction of this our impotency: for
the soul will be brought to a greater measure o
liation, and of despaireing of salvation in it self,
is no small advantage unto a poor soul that w
saved.

2. Though faith be not in our power, yet it is o
Our impotency to performe our duty, doth no
our obligation to the duty; so that our not beli
our sin; and for this God may justly condemn us
wrath abideth on all, who believe not in his Son
and will not accept of the offer of salvation thro
crucified mediator. And through faith, as all ot
of grace, be efficiently the work of the Spirit,
formally our work: we do believe; but it is th
that worketh faith in us.

3. The ordinary way of the *Spirit's working*
us, is by *pressing home the duty upon us*, whereby
brought to a desparing in our selves and to a
out to Him, whose grace alone it is that can
in the soul, for that necessary help and breathing
out which the soul will not come.

4. Christ Jesus hath purchased this grace of s
all the elect, as other graces necessary to their sal
and it is promised and covenanted to *Him*; that
see his seed and shall *see of the travell of his soull*
10, 11. and that by the knowledge of him, tha
rationall and understanding act of the soul griping
laying hold upon Him, as he is offered in the g
many shall be justified: Ibid. Hence he sayeth
*whom the father hath given to Him, shall co
Him*, Iohn 6. 37. and the Apostles tels us, that

with all spiritual blessings in Him, Ephes. 1. 3. Not only hath Christ purchased this grace of faith ll other graces necessary for the salvation of the but *God hath committed to him the administration ctual dispensation and outgiving of all those graces*, the redeemed stand in need of Hence, *He is e exalted to give repentance and forgivenesse of sins* 31. *all power in heaven and earth is commited unto* Matth. 28. 18. 19. Hence He is called the *author inisher of faith* Heb. 12 vers. 2. and he telleth his les Iohn 14. 13. 14 That *whatever they shall ask s name, He will do it. He* is *made Prince and* nr, having all *judgment committed unto him.* 5. 22. and *He is Lord of all* Acts 10. 36. Rom.

Hereupon, the sinner being convinced of his lost tion, through sin and misery: of an utter impossi- of helping himself out of that state of death: of 's alsufficiency, and willingnesse to save all that will to him; and of its owne inability to believe or to him for life and salvation; or to lay hold on and to his merites and satisfaction, and so despaireing nself, is to look out to Iesus the authour of eternall tion, the foundation and chief corner stone, the au- and finisher of faith. I say, the sinner, being thus nced, is thus to look out to Iesus; not that, that ction is any proper qualification, prerequisite as ry, either to prepare, dispose, and fit for faith, , lesse, to merite, any manner of way, or bring on ; But because this is Christ's methode to bring a o faith by this conviction, to the glory of his grace. soul naturally being a verse from Christ, and utterly lling to accept of that way of salvation, must be re- d to that straite, that it shal see, that it must either t of this offer, or die: as the whole needeth not a cian so Christ is come to save only that which is lost: is method is to convince the world of sin, in the first , and then *of righteousnesse* Iohn 16. 8. 9.

This looking out to Iesus for faith, comprehendeth

those things, 1. The Souls acknowledgment c
ceſſitie of faith, to the end it may partake of C
of his merites. 2. The ſouls ſatisfaction with
of partaking of Chriſt; by a cloſeing with Hi
a reſting upon Him, by faith 3. A ſenſe and co
of the unbeliefe and ſtubbornneſs of the heart;
ing of its own impotency, yea and unwillin
believe 4. A perſuaſion that Chriſt can overm
infidelity, and wickedneſſe of the heart, and w
the ſoul to a willing conſent unto the barga
hope, or *a half hope* (to ſpeak ſo) *that Chriſt*
willing to ſave all poor ſinners, that come to Him
vation, and hath ſaid: that *He* will put none
any caſe, that cometh, will have pity upon him at
6. A reſolution to lye at his door, till he co
life, till *He* quicken. till *He* unite the ſoul to *H*
7. A lying open to the breathings of his Spirit, by
ding againſt every thing (ſo far as they can) t
grieve or provok *Him*, and waiting on *Him* i
ordinances, *He* hath appointed, for begetting
ſuch as reading the ſcriptures, hearing the word
ence with godly perſons, and prayer &c. 8.
ing with patience on *Him*, who never *ſaid to*
of Jacob, ſeek me, in vaine Eſai. 45. 19 ſtil
and looking to *Him*, who hath commanded
of the earth to look to him: and waiting for h
waiteth to be gracious, Eſai. 30. 18. remembe
they are all *bleſſed that wait for him*, Ibid. and t
is much *good prepared for them, that waite for h*
64 4

8. The ſinner would *eſſay this believing*, and
with Chriſt, and ſet about it, as he can, ſeriouſly
ly, and willingly, yea and reſolutely over the
much oppoſition, and many diſcouragements;
to Him, who muſt helpe, yea and work th
work: for God worketh in and with Man, as
all creature. The ſoul then would ſet the will
it findeth on work, and waite for more; and as
is pleaſed to commend, by his Spirit, the way

e unto the soul, and to warme the heart with love and a desire after it, strick the yron while it is hote: looking to *Him* for help, gripe to Christ in the covent: and so set to its seal, thought with a trembling ; and subscribe its name though with fear and h doubting, remembring that *He* who worketh to , must work the deed also *Phil.* 2. 13. and He that neth a good work will perfect it Phil. 1. 6.

The soul essaying thus to believe, in Christ's gth, and to creep when it can not walk or rune, ld hold fast what it hath attained, and resolve never ecall any consent, or half consent, it hath given to bargane, but still look forward, hold on, wrastle aast unbeliefe, and unwillingnesse; intertaine every d motion of the Spirit for this end, and never admit ny thing, that may quench its longings, desires, or ectation.

May 10. If the sinner be come this length, that with bit willingnesse he hath, he consenteth to the barg, and is not satisfied with any thing in himself, that veth back, or consenteth not, and with the little or strength he hath is writing down his name, and ng even so I take Him. and is holding at this, perotorily resolving, never to go bake, or unsay what ath said; but on the contrarie, is firmly purposed to er, and, as he groweth in strength, to grippe more ly, and adhere to him, he may conclude, that *the gan is closed already*, and that *he hath faith already*: here there is an accepting of Christ on his owne mes, a reall consenting unto the covenant of grace, ugh weak, and not so discernable, as the soul would h, The soul dar not say, but it loveth the bare, and is satisfied with it, and longeth for it, and reth nothing more than that it might partake thereof enjoy *Him* whom it loveth, hungereth for, panteth r, or breatheth, as it is able, that it may live in *Him*, be saved through him.

But *Some will say*, If I had any evidence of God's probation of this act of my soul, any testimony of

his Spirit, I could then with confidence say, that
lieved and accepted of the covenant and of Chri
therein: but so long as I perceive nothing of this;
I suppose that any motion of this kinde in my so
al faith?

For *answer*. 1. We would know, that our
ing, and God's sealing to our sense are two disti
one separable and oft separated: our believing
thing, & God's sealing with the holy spirit of pro
our sense is another thing, and this followeth tho
inseparably the other Eph. 1. 13. --- *In whom al*
that yee believed, yee were sealed with that holy S
promise.

And so, 2. We would know, that Many a m
believe and yet not know that he doth believe;
feet to his seal, that God is true, in his offer of life
Iesus, and accept of that offer as a truth, and clo
it; and yet live under darknesse and doubting
faith, long and many a day; *partly* through
cerning the true nature of faith: *partly* through t
sense and feeling of his own corruption and unb
partly through a mistake of the operations of th
within, or the want of a clear and distinct upta
the motions of his own soul: *Partly* because he
so much doubting and fear, as if there could be n
where there were doubting or fear, contrare Mat
Matt. 8. 26. and 14. 31. *Partly* because he h
that perswasion, that others have had, as if the
not various degrees of faith, as there is of othe
and the like.

Therefore 3. We would know, that many m
believe, and yet misse this sensible sealing of th
which they would be at: God may think it not y
nable to grant them that, lest they forget themse
become too proud: and to traine them up mo
life of faith, whereby He may be glorified
other holy ends, He may suspend the giving
a time.

4. Yet we would know, that all that belie

al within them 1 John. 5. 10 *He that believeth on n of God, hath the witnesse in himself, that is,* He hat which really is a seal, though he see it not, nor ive it not; even the work of God's spirit in his ing and determineing him unto the accepting of argan, and to a likeing of and endeavouring after esse: and the whole gospel clearing up what faith a seal and confirmation of the businesse. So that the er is sealed: and confirmed by the word, though oul want those sensible breathings of the Spirit, ng abroad his love in the heart, and filling the soul a full assurance, by hushing all doubts and fears to oor: yea though they should be a stranger unto the t witnessing thus with their spirits, that they are the ren of God, and clearing up distinctly the reall work ace within their soul, and so saying in effect, that have in truth believed.

t enough of this, seing all this and much more is dantly held forth and explained, in that excellent lefull treatise of Mr. *Gutheries* intituled *The Chri- great interest.*

CHAP V.

ow Christ is to be made use of, as the Way, for Sanctification, in generall.

Aving shown a poor soul, lying under the burden of sin and wrath, is to make use of Iesus Christ, for *eousnesse* and *justification*, and so to make use of n, goe out to *Him*, and apply *Him*, as *He* is made God to us *righteousnesse.* 1 Cor. 1. v. 30. and that briefly; this whole great businesse being more fully, satisfactoryly handled, in that fore mentioned t, though small Treatise, *viz The Christians Interest.* We shall now come and show, how a ver or a justified soul shall furder make use of ist, for *Sanctification*, this being a particular, ut which, they are oftimes much exercised and per- ed.

That

That we may therefore, in some weak measur
the helpe of His light and grace, propose so
to cleare up this great and necessary truth, we
speak a little to it, in the generall, and then
cleare up the matter more particularly.

Before we speak of the matter in generall, it
remembered, *first*, That the person who only is
make use of Christ for *Sanctification*, is one,
made use of *Him* already for *Righteousnesse an*
on: for one who is a stranger to Christ, and is
nature, hath no accesse to Christ for sanctifica
must be a believer and within the covenant, e
make use of the grounds of sanctification, laid
the covenant. One must first be united to Christ,
fied by faith in Him, before he can draw a
from *Him* for perfecting holinesse. He must
Him before he can *grow up in Him*, or *bring for*
Him. And therefore the first thing that soules w
about, should be to get an union made up wi
and be cloathed with his righteousnesse by faith
they have a right to all his benefites: first they s
bour to get their state changed from enmity, to p
reconciliation with God, through faith in Jesus.

Yet, *next*, it would be observed. That w
said, that one must be a believer, before he
Christ, and make use of *Him* for holinesse and s
tion; it is not so understood, or said. That on mu
that indeed he is justified by faith, before he
any use of Christ for sanctification. One may be
and a believer, yea and growing in grace throu
Christ, and so actually improving the grounds
fication, and making use of Christ for this end
lowed thereunto, and yet win to no certaint
union with Christ, of his justification throu
Him, nor of his faith.

But *thirdly*, if it be said, How can a soul w
dence approach to Christ, for usemaking of H
ference to sanctification, that is still doubting o
and regeneration? *I answere*. It is true, a cle

ereſt in Chriſt by faith, would be a great encour-
t to our confident approaching to, & uſemaking
n, in all things; and this conſideration should move
a more earneſt ſearch and ſtudy of the marks and
ces of their Intereſt; a good help whereunto they
nde in the formentioned book. I shall only ſay this
That if the ſoul, have an earneſt deſire, to be ſancti-
holly, and to have on the image of God, that he
loriſie *Him*; & panteth after holineſſe, as for life he
ook like *Him*, who is holy; and maketh this his
and ſtudy; ſorrowing at nothing more than at his
coming; crying out and longing for the day, when
l be delivered from a body of death, and have the
an wholly crucified; he needeth not queſtion his in-
n Chriſt, and warrant to make uſe of *Him*, for e-
art of ſanctification; for this longing deſire after
rnity to God's law, and panting after this ſpiritual
o the end God may be exalted, Chriſt glorified, and
edified; will not be readyly found, in one that is yet
ure. It is true, I grant, ſome who deſigne to eſta-
heir own righteouſneſſe; and to be juſtified by their
works and inherent holineſſe, may wish that they
t he more holy and leſſe guilty: and for ſome other
ot ends, they may deſire to be free of the power of
luſt, which they finde noxious and troubleſome;
et retaine with love and deſire, ſome other beloved
; and ſo have a heart ſtill cleaving to the heart of
deteſtable thing or other: But gracious ſouls, as
have reſpect to all the commands of God; ſo they
not that deſigne of being juſtified before God by their
ts: nor do they ſtudy mortification, or ſanctification
ny ſuch end: nay, they no ſooner diſcover any byas
eir falſe deceitfull hearts unto any ſuch end, but as
, they diſowne it, and abhore it. So that hence belie-
may get ſome diſcovery of the reality of their faith,
intereſt in Chriſt, and of their warrand, yea and
to make uſe of Chriſt for ſanctification.

his premiſed, we come to ſpeak ſomething, in the
rall, of believers uſemaking of Chriſt, as *made*

of God to us Sanctification: and for this end only speak a little to two things, *first* we sh upon what account it is, that Christ is called fication, or *made of God to us sanctification*, as ftles's phrase is 1 *Cor.* 12. 30. or what Christ h as Mediator; to beginne, and carry on to pe the work of sanctification in the soul. And *sec* the soul is to demeane it self in this matter, the soul is to make use of, and improve, wh hath done, for this end, that it may grow in gr perfect holinesse in the fear of God.

As to the *first*. we would know, that though t of sanctification be formally ours: yet it is wr another hand, as the principal efficient cause: the Father, Son, and Holy Ghost. The *Father* i *purge the branches, that they may bring forth m John* 15. 1. 2. hence, we are said to be *sanctified the Father, Iud. vers.* 1. The Son is also called th fier *Heb.* 2. 21. *He sanctifieth and cleanseth the C with the washing of water by the word Ephes.* 5. Spirit is also said to sanctifie 2 *Thes.* 2. 13. 1 *P Rom.* 15. 16. hence we are said to *be washed an fied by the Spirit of God* 1 *Cor.* 6. 11.

But more particularly, we are said to be *sanct Christ.* 1 *Cor.* 1. 2 and he is made of *God to us* cation 1 *Cor.* 1. 30. let us then see, in what sense be true: and.

1. He hath by his death and blood procured, work of sanctification shall be wrought, and car for *he suffered without the gate, that He might S the people with his own blood Heb.* 13. 12. we ar *by the washing of regeneration, and renewing of* ghost, *which* He *shed on us abundantly*, throu *Christ our Saviour Tit* 3, 5. 6. *He gave himse that he might redeem us from all iniquity, an unto himself a peculiar people, zealous of goo Tit.* 2. 14. Thus our sanctification is the fru death; and purchased by his blood, He gav *for his church, that he might sanctifie it Ephes.* 5.

He dying as a cautioner and publick person, be-
are accounted in law to be dead to sin, in Him.
the Apostle tells us, *Rom.* 6. 3. 4. 5. 6. that *as ma-*
s as are Baptized into Jesus Christ were Baptized in-
death: and that therefore we are buryed with Him by
me into death; and are planted together in the likenesse
death; yea and *that our old man is crucified with*
that the body of sin might be destroyed, that hence
we should not serve sin: whence believers are war-
and commanded *vers.* 11. to reckon themselves
ad indeed unto sin: & therefore sin should *not reigne*
ir mortall bodies to fulfill the lusts thereof vers. 12.
is a sure ground of hope and comfort for believ-
at Christ dyed thus, as a publick person; and that
ue thereof, being now united to Christ by faith,
e dead unto sin by law: and sin connot challenge
inion over them, as before their conversion it
have done, and did; *for the law hath dominion*
man, as long as he liveth, but no longer: where-
believing brethren, *becomeing dead to the law by*
dy of Christ, are marryed to another, even to Him
raised from the dead, that they should bring forth
nto God Rom. 7 1 4.

Hence It followeth, that our *old man is crucified*
Christ, that the body of sin might be destroyed Rom.
So that this old tyrant, that oppresseth the peo-
God hath got his deaths wounds, in the cruci-
of Christ, and shall never recover his former
and activity, to oppresse and beare down the
of God, as he did: He is now virtually, through
ath of Iesus, kiled, and crucified, being in Christ
to the crosse.

His resurrection is a paune and pledge of this sanc-
tion: for, as He died as a publick person, so He
gaine as a publick person: *we are buryed with Him*
ptisme, that like as Christ was raised up from the
by the glory of the Father, even so we also should
in newnesse of life, Rom. 6. 4. and believers
are

are said to be *planted together with him, in* [illegible] *of his resurrection. vers.* 5. and they shall *live* [illegible] *vers.* 8. and therefore they are to *reckon themse* [illegible] *unto God, through Jesus Christ our Lord,* [illegible] *are raised up together Ephes.* 2. 6.

5. This sanctification is an article of the [illegible] redemption, betwixt the Father and the So [illegible] 15. *so shall he sprinkle many nations: and Ch* [illegible] *He shall see his seed, and the pleasure of the* [illegible] *prosper in his hand.* Christ then having this pr [illegible] Him, must see to the accomplishment thereof, have it granted to him; seeing He hath fulfill [illegible] was engadged to by Him, having made his s [illegible] fering for sin.

6. This sanctification is promised in the co [illegible] grace. *Ier.* 33. 8. *and I will cleanse them from all* [illegible] *iquity Ezech.* 37. 23. ---------*and I will clea* [illegible] *So Chap.* 36. 25. *Then will I sprinkle cleane w* [illegible] *you, and yee shall be cleane, from all your filthi* [illegible] *from all your idols will I cleanse you.* Now all th [illegible] ses of the covenant of grace are confirmed to [illegible] Mediator: for *in Him all the promises are yea* [illegible] 2 *Cor.* 1. 20.

7. *He* hath also purchased and made sure to [illegible] the new nature, and the heart of flesh, wh [illegible] promised *Ezech.* 36. 26. and 11. 19. *Jer.* 32. [illegible] the new and lively principle of grace, the spi [illegible] dification, which cannot be idle in the soul [illegible] be emitting vitall acts natively.

Yea, through *Him*, are believers made pa [illegible] the divine nature, which is a growing thing: yt [illegible] in the soul. 2 *Pet.* 2. 3. 4. *According as his div* [illegible] *hath given unto us all things, that pertaine un* [illegible] *godlinesse, through the knowledge of Him, that* [illegible] *us to glory & virtue whereby are given unto u* [illegible] *great and precious promises, that by these you mi* [illegible] *takers of the divine nature. &c.*

8. The Spirit is promised. to cause us t [illegible] *statutes Ezech.* 36. 27. Now all these promises

o us in Christ, who is the cautioner of the cove-
yea He hath gotten now the dispensing and giving
f the rich promises of the covenant, committed
Him; so as He is the great Lord treasurer
dministrator of the great and glorious purchased
ngs.

There are new waterings, breathings, and gales
Spirit, given in Christ *Esai.* 27. 3. He must wa-
s garden or vinyaird every moment. This is the
winde, and the south wind that bloweth upon
arden *Cant.* 4. 16. He must b[illegible] the dew unto Is-
Hos. 14. 5.

Through Christ is the believer brought into such
enant state, as giveth great ground of hope of cer-
victory. He is not now under the law but under
; and hence inferreth the Apostle *Rom.* 6. 14. That
hall not have dominion over them. Being now un-
hat dispensation of grace, whereby all their stock,
the Mediators hand, and at his dispossall; and not
eir own hand and power, as under the covenant of
ks, there is a sure ground laid down for constant
ly and furniture, in all necessities.

. Christ hath prayed for this. *Iohn* 17. 17. *San-
them through thy truth.* where the Lord is praying,
his disciples might be more and more sanctified, and
ted and qualified for the work of the ministrie, they
e to be imployed in. And what He prayed for them,
not for them alone; but also for all the elect, pro-
ionably, who are opposed to the world, for which
id not pray ver. 9.

2. He standeth in relation to believers of a Vine; or
oot, in which they grow as branches, so that by a-
ng in Him, living by faith in Him, and drawing sap
n him; they bring forth fruit in Him *Iohn.* 15. 1. 2.

3. Their stock of grace is in him, the root; and He
nmunicateth sap and life unto his branches, where-
they grow, flourish, and bring forth fruit to the glo-
of God.

3. Christ hath taken on Him the office of a *Pro-*
phet

phet and Teacher, to instruct us in the wa
in we ought to go: for He is that great
whom the Lord promised to raise up, and w
be heard and obeyed in all things *Deut.* 18. 1
3. 22. and 7. 37. He is *given for a witnesse and*
Esai. 55. 4. and we are commanded to *hear Hi*
17. 5. *Mark* 10 7.

14. He hath also taken on him the office of
Psal. 2. 6. *Matth.* 21. 5. *Esai.* 9 6 7. *Phil* 2.
11. and thereby standeth engadged to subdue
spirituall enemies Satan and corruption: *Psal.* 1
is given for *a leader and commander Esai.* 55. 4
can cause his people walk in his wayes.

15. When we defile our selves with new tr
sions and failings. He hath provided a fount
us to wash in: a *fountaine opened to the house of*
and to the Inhabitants of Jerusalem for sin and
cleanesse Zech. 13. 1. and this fountaine is his
which *cleanseth from all sin Heb.* 9. 14. 1 *Joh*
Revel. 1. 5.

16. He is set before us as a copie and p
that we should *walk even as He walked* 1 *Joh*
He left *us an example, that we should follow hi*
1. *Pet.* 2. 21. But we would beware to se
this consideration from the preceeding, as
christian *Socinians* do, who will have Christ
be a copie.

17. He hath overcome Satan our arch-enemi
hath destroyed his works 1 *John* 3. 8. *He came*
stroy the works of the devill. And in particular his
of wickednesse in the souls Thus he is a conq
and the Captaine of our Salvation.

18. As He hath purchased, So hath: He ap
ordinances, for the laying of the foundatio
carring on of this work of sanctification: both
and Sacraments are appointed for this end: The
to convert and to confirme. *John* 17. 17. *sanctif*
through thy truth, thy word is truth, said
The word is given as the rule; and also thre

thereof is life and strength conveyed to the soul,
fect holinesse in the fear of God 1 *Pet.* 2. 2. And
craments are given to strengthen and confirme the
the wayes of God.

As he hath laid down strong encouragements
followers, to hold on in the way of holinesse,
great and precious promises, by which they might
takers of the divine nature. 2 *Pet.* 1. 4. and by
they are encouraged to cleanse themselves from
hinesse of the flesh and spirit 2. *Cor.* 7. 1 and many
es to hold on and continue; So hath he rolled di-
yes out of the way, whether they be within us,
thout us, and thereby made the way easie, and
nt to such as walk in it; so as they may now run
way of his commandments, and walk and not
, and run and not be faint.

y 20. we would remember, for our encourag-
and confidence, that in carrying on of this work
the satisfaction of soul, and the pleasure
Lord, that must prosper in his hand, and thus
h his seed, and hath the travail of his soul, and is
ed.

ese particulars rightly considered will discover un-
, what a noble ground for sanctification, is in
laid down for believers, which they may, and
by faith, grippe to, that they may grow in
, and grow up in Christ, and perfect holinesse;
what a wonderfull contriveance of grace this is,
in all things are made so sure for believers; Christ
ning all things to them, and pavning a royall and
ay for them; sure for them, and glorious to himself.
to the *second* particular; that is, how beleevers are
ry in this matter, or how they are to make use of
, and of those grounds of sanctification, in Christ,
we have mentioned.

st, There are some things which they would beware
d guaird against; as.

They would beware of an *heartlesse despondency*,
iving way to discouragements, & hearkning to the
language

language of unbelief, or to the suggestion whereby he will labour to perswade them o sibility of getting the work of sanctification th any progresse made therein to purpose. Satan ceitfull heart can soon muster up many diffic alledge that there are many Lyons, many difficulties, in the way to discourage them tureing forward: and if Satan prevail here gained a great point. Therefore the belie keep up his head in hope, and beware of discouragements to himself, or of concludein ter impossible: for then shall he neither have hand for the work, but sit down and wring as overcome with discouragement, and despo Spirit.

2. They would beware of *wilfull rejecting mercys*, and forbearing to make use of the g hope of strength and progresse, in the matter fication, which Christ hath allowed them to of. There is such an evill even amongst Gods that they scarre at that which Christ out of g hath provided for them, & dar no with confide use of nor apply to themselves, the great and able promises, to the end they might be enc they will not take their allowance, as think selves unworthy: and that it should be presu them to challenge a right to such great things: think it commendable humility in them, to ra and so wilfully refuse the advantages and h make so much for their grouth in grace.

3. They would beware of *a careless neg meanes*, appointed for advanceing in holi though the means do not worke the effect, the meanes, that God hath chosen to work th sanctification: Here that is to be seen hand of the diligent maketh rich: and the sloathfull is soon grown over with thorns a so that poverty cometh as one that travelleth, as an armed man. *Prov.* 24. 30. 31. 34. It

g of God, to think to be sanctified another
han God hath in his deep wisdom condescended

et they would *beware of lying too much weight on*
es and ordinances; as if they could effectuat the
e. Though the Lord hath thought good to work
y the meanes: yet He himself must do the work.
are but means, and not the principal cause: nor
y work, but as the principal agent is pleased to
se of them, and to work by them: when we
the meanes, and to instruments, we prejudge our
by disobligeing God, and provoking Him to
s, that we may wrestle with the ordinances alone,
le no advantage. Therefore the soul would guaird
this.

lbeit the means can do nothing unlesse *He* breath,
would *beware* not only of neglecting them (as we
re) but also *of a slighting way of performing of*
without that earnestnesse and diligence, that is re-
Cursed is he who doth the work of the Lord negli-
Ier. 48. 10. Here then is the speciall art of Chri-
apparent to be as diligent, earnest, and serious in
of the means, as if they could effectuate the matter
ere seeking: and yet to be as much abstracted
hem, in our hopes and expectation, and to be
h leaning on the Lord alone, and depending on
or the blessing, as if we were useing no meanes at

They would *beware of slighting and neglecting the*
s of the Spirit: for thereby they may lose the best
tunity. They should be alwayes on the wing,
to imbrace the least motion: and they should
alwayes ready, waiting for the breathings of his
, and open at his call: least afterward, they be put
l and seek, and not attaine what they would be at,
see in the Spouse *Cant.* 5. 2. 3. 4. 5. 6. &c.
They would also *guard against the quenching of the*
1 *Thes.* 5. 12. or *grieving of the Spirit Ephes.*
. by their unchristian and unsuiteable carriage:

for

for this will much marre their sanctification. It
the Spirit that the work of sanctification is carry
in the soul: and when this Spirit is disturbed, a
from his work, how can the work go on? Wh
motions of this indwelling Spirit are extinguished
work is marred, and retarded. and when He is gri
he is hindered in his work. Therefore souls would
against unbelief, despondency, unsteable and unch
an carriage &c.

8. Especially they would *beware of wasting sinns*.
51. 10. Sins against light and conscience; such as D
calleth presumptuous sins. *Psal.* 19. 13. They woul
ware also of favouring any known corruption, o
thing of that kind, that may hinder the work of s
fication.

Secondly. It were usefull and of great advantage
such as would grow in grace, and advance in the w
holinesse, to be living in the constant conviction.

1. Of the *necessity of holinesse*, without which no
shall see God *Heb.* 12. 14. nothing entering in int
new Jerusalem, that defileth. *Revel.* 21. 27.

2. Of *their own inability to do any one act aright*:
they are not sufficient of themselves to think any t
as of themselves 2. *Cor.* 3. 5. and that without C
they can do nothing *Iohn.* 15. 5.

3 Of the *insufficency of any humane help, or mean
way*, which they may think good to choose, to mo
aright one corruption; or to give strength for the
discharge of any one duty: for *our sufficiency is of*
2 *Cor.* 3.5. and it is *thrugh the Spirit* that we *must
fie the deeds of the body Rom.* 8. 13.

4. And of *the treachery and deceitfulnesse of the h*
which is bent to follow bywayes, being not only
full above all things, but also *desperatly wicked* Je
9.

That by this means the soul may be jealous of i
and despaire of doing any thing in its own strength,
so be fortified against that maine evill, which i

ny to all true sanctification, *viz confidence in the*
h.

Thirdly. The soul would keep its eye fixed on those
ngs

. On *Christ's allsufficiency* to helpe, in all cases,
t *He is able to save to the outermost. Heb.* 7. v.

. On his *compassionednesse to such as are out of the*
y? and readynesse to helpe poor sinners, with his
ce and strength: and this will keep up the soul from
nting and dispairing.

3. On the *commands to holinesse*: such as those *cleanse*
r hands, and purify your hearts Jam. 4 8. and *be ye*
ly for I am holy 1 *Pet.* 1. 15. 16. and the like. That the
thority of God, and conscience to a command, may
the soul a work.

4. On the *great recompense of reward*, that is appoint-
for such as wrestle on, and endure to the end; and
all the great promises of great things to such, as are
nctified, whereof the Scriptures are full; that the soul
ay be encouraged to run thorow difficulryes, to rid out
rmes, to endure hardnesse, as a good souldier, and to
rsevere in duty.

5. On the other hand, on the many sad *threatnings*
nd *denunciations, of wrath*, against such as transgresse
s lawes; and on all the sad things that, such as shake
f the fear of God, and the study of holinesse, have to
ook for, of which the Scripture is full; that by this
eans, the soul may be keeped in awe, and spurred
rward unto duty, and made the more willing to shake
ff Leazynesse.

6. On the *Rule, the word of God*; by which alone we
nust regulate all our actions; and this ought to be our
editation day and night, and all our study, as we see it
as *Davids*, and other holy men of God their dayly
ork. See *Psal* 1. and 119.

Fourthly, In all this study of holinesse and aimeing
t an hiegher measure of grace, the believer would la-
ell at a right end: and so would not designe holiness for

this.

this end, that he might be justified thereby,
might thereby procure and purchase to himself
and God's favour: for the weight of all that
on Iesus Christ. who is our Righteousnesse
holinesse must not bethrone Him, nor rob
glory, which he will not give to another: B
study holinesse, to the end, he might glorifie
ther, Son, and holy Spirit; and please him,
eth to holinesse; and thereby be made *meet to b*
of the Inheritance of the saints in light, *Col.* 1. 1
be made a meet bride for such a holy bridegroo
a member to such an holy head: that here
might be edified *Matth.* 5-16. 1 *Pet.* 2. 12. a
that the soul may look like a temple of the h
and like a servant of Christ's, bought with a pr
6. 17. 18. 10, 20. And have a clear evidence
generation and justification, and also that he
presse his thankfulnesse to God, for all his favour
nefites.

Fifthly. The soul would by faith lay hold on,
fast to the ground of sanctification: that is to say
what Christ hath purchased for his people. 2.
as a publike person he hath done for them: A
faith.

1. Challenge a right to, and lay hold on the
of grace, strength, victory, and throw bearing
combating with corruption within, and Sa
wicked world without.

2. *Reckon themselves dead unto sin, through*
of Christ: and alive unto God through his res
Rom. 6. 4. 11. and that *the old man is crucified w*
that the body of sin might be destroyed verse 6.
they are now, not under the law, but under grace,

That by this meanes, they may be encouraged
tinue fighting against a vanquished enemy,
give over, notwithstanding of disappointments
agements, prevailings of corruption, &c. a
liever may know upon what ground he stand
what is the ground of his hope and expectation o

; and so he *may run, not as uncertainely; and so not as one that beateth the aire* 1 *Cor* 9. 26
ely. In this work of sanctification, the believer d be much in the lively exercise of faith; fight by ; advance by faith; grow up, and bring forth fruit ith; and so.

The believer would be oft renewing his grips of t, holding Him fast by faith, and so abiding in Him, e may bring forth fruit *Iohn* 15 4. 5.

Not only would be keeping his union fast with st, but he would be also eyeing Christ by faith, as ore house, and generall Lord dispensator of all the nased blessings of the Covenant, which he standeth ed of: and looking on Christ, as standing engadg- office, to compleate his work of salvation; and esent him with the rest to himself holy, without ble- , yea and without spote or wrinkle or any such *Ephes.* 5. 27.

He would by faith gripe to the promises, both of enerall stock of grace, the new heart and heart of , and the Spirit to cause us walk in his statutes h. 36. 26. 27. and of the severall particular acts of , that he standeth in need of, such as that *Ier.* 30. *will cleanse them from all their iniquities* &c. so h. 36, 25. *Ier.* 31. 19. as the Church deth *Micah.* *He will subdue our iniquities* &c. And so *having*, or ing *these promises*, we are to *cleanse our selves from lthinesse of flesh and Spirit, and perfect holinesse in ar of God.* 2 *Cor.* 7. 1.

As the believer would by faith draw out of Christ, gh the conduite of the promises, which are *all yea men in Him,* 2 *Cor.* 1. 20 grace, strength, know- , courage, or what ever his fight in this warfare h for, to the end, he may be *strong in the Lord n the power of his might, Ephes.* 6. 10. So he would th roll the weight of the whole work upon Christ; hus cast himself, and his care and burden on *Him,* careth for him, 1 *Pet.* 5. 7. *Psal.* 37. 5. and 55. nd so go on in duty, without anxiety knowing

who

who beareth the weight of all, and who
taken to work both to will and to do, accor
good pleasure; thus should the work be easie
when by faith we roll the burden on Him, w
chosen one, fitted for that work; and leave it
who is our strength, patiently waiting for the
in hope.

Thus the believer makes use of Christ, as made
Sanctification, when in the use of meanes app
eyeing the covenant of grace, and the promises
and what Christ hath done to Sanctifie and cle
people, he rolleth the matter on *Him*, and ex
help, salvation and victory, through *Him*.

CAUTIONS.

But least some should be discouraged, and
this in vaine, because they perceive no progre
grouth in grace, for all this, but rather corru
strong and troublesome as ever, I would say a few
to them.

1. Let them search and try, whether their sho
ing and disappointment doth not much proce
this, that the matter is not so cleanly cast over o
as it should be: Is it not too oft found, that
forth to the battell in their own strength, lippe
their own stock of grace, to their own knowled
their duties, or the like? *How* then can they

2. Let them mourne, as they get any disc
this; and guaird hereafter against that corrupt
the heart, which is still inclining them to an enga
without the Captane of their salvation, and a
without the armour of God.

3. Let them try and see, if in studying holine
be not led by corrupt ends: and do not more lab
ter sanctification, that they may be more wor
the better accepted of God, and that they m
quietnesse and peace as to their acceptance w
as if this were any cause, matter or condition
righteousnesse and justification before God;

nay shew their obedience to the command of God
ſ. 4. 3. *Epheſ* 2. 10. *Iohn* 15. 16. and expreſſe their
fulneſſe to him, and glorifie God *Mal*, 1. 6. *Mat.*
Iohn 17. 10. *Epheſ.* 4 30. and if ſo, they ought to
owledge Gods goodneſs in that diſappointment,
thereby they ſee more and more a neceſſity of lay-
de their own righteouſneſſe, and of betaking them-
to the righteouſneſſe of Chriſt and of reſting on
lone, for peace and acceptance with God.

They would try and ſee, if their negligence and
ſneſſe in watching, and in the diſcharge of duties, do
ccaſion their diſappointments and ſhortcoming.
ometimes thinks fit to ſuffer alion of corruption to
them, that they may look about them, and ſtand
vigilantly upon their watch our, knowing that
ave to do with a vigilant adverſary, *the devil*, who
roaring lion goeth about, ſeeking whom he may de-
Pet. 5. 8 and that *they fight not againſt flesh and*
but againſt Principalities, againſt powers, againſt
lers of the darkneſſe of this world: againſt ſpirituall
dneſſe in high places Epheſ. 6 12 It is not for nought
we are ſo often commanded to watch *Matth.* 24
25. 13. and 26 41. and 14. 38. *Luk.* 21. 36.
13. 33. 41. 35 37. 1. *Cor* 16. 13. 1. *Theſ.* 5. 6.
4. 7 *Col.* 4, 2. through the want of this, we
what befell *David* and *Pet.*

They would try and ſee, whether there be not
uch ſelf confidence, which occaſioned *Peter's*
fall; God may, in juſtice and mercy, ſuffer cor-
n to break looſe upon ſuch, at a time, and tread
nderfoot, to learne them afterward to carry more
y; and to *work out their ſalvation with fear and*
ing Phil. 2. 12. remembering what a *ſealous* holy
e is, with whom they have to do; what an adver-
ey have againſt them; and how weak their own
h is.

his would be remembered, that one may be grow-
grace, and advancing in holineſſe, when to his
apprehenſion,

apprehension, he is not going forward from
strength, but rather going backward. It i
to have grace, and another thing to see th
grace: so it is one thing to be growing in g
another thing to see that we are growing in gr
may question their growth in grace, when
questioning of it may evince the contrary: for
conclude no growth, but rather a backgoing
they perceive moe and more violent, and str
ruptions, and hidden works of darkneſſe and wic
within their ſouls, than ever they did before; wh
great diſcovery, sheweth the Increaſe of their
knowledge; & an increaſe in this is an increaſein
they may queſtion & doubt of their growth, upon
as thinking corruption alwayes ſtrongeſt, when
the greateſt ſtirre and noiſe; Or their compla
flow from a vehement deſire they have to ha
more ſanctification, which may cauſe them
many degrees they have advanced: or ſome ſ
may occaſion their darkneſſe and complaints;
may think it fitteſt for them, to the end the
keeped humble and diligent, to be in the dark
progreſſe; whereas if they ſaw, what advance
progreſſe they had made in chriſtianity, they mi
wanton, ſecure, and careleſſe, and ſo occaſion
diſpenſation to humble them again

7. It would be remembered, that perefect
not to be had here: it is true, in reſpect of juſ
through the imputation of the perfect righteo
Chriſt; and in reſpect of their ſincerity and ge
plicitie, and in reſpect alſo of the parts of the
believers are ſaid to be perfect; Such an one w
Gen. 6 9. and *Iob Cap.* 1. 1. 8. ſee alſo *Pſ*
and 64. 4. 1 *Cor.* 2. 6. *Heb.* 5. 14. *Jam.* 3.
true, we are to aime at perfection. and to
as *Mat*, 5. 48. 2 *Cor.* 13. 11. *Col.* 4. 12. *He*
Iam. 1. 4. 1 *Pet.* 5. 10. *Heb.* 6 1. Yet as to the
holineſſe, and ſanctification, and in reſpect o
nant of corruption within, there is no full

Iob. 9. 20. 21. *Phil.* 3. 12. for even he who is
en, and as to justification, is clean every whit,
eedeth to wash his feet, because contracting filth,
conversation *Ioh.* 13 10. So that *if the Lord should*
iniquity, no man should stand. Psal. 130. 3. and
2. There will still be in the best something, more
se; of that battell, hat *Paul* speaketh of *Rom.* 7. 15.
7. 18. 19 20. 21. 22. 23. So they that will still have
ion to cry out with him *Vers.* 24. O! *wretched*
hat I am, who shall deliver me from the body of this
? And *the flesh will still lust against the Spirit, and*
pirit against the flesh, so that they shall not be able
what they would Gal. 5. 17. The place of perfection
ove, where all tears are wiped away, and the weary
stler is at rest.

Let them not mistake, and think, that every stir-
of corruption in the soul, argueth its dominion and
ailing power. Corruption may stirre and make a
deal ado, where it cannot get leave to reigne; and
s a violent and cruel invader, seeking the throne,
ing the whole kingdom in a combustion, who is
ed with force of armes. Corruption may be more
t and still, when indeed it hath the thorne of the
: as a conquerour may be more quiet and still,
n he hath overcome, and is in peaceable possession
e kingdom, than when he was but fighting for it:
n the strong man keeps the house, and is Master,
all is quiet, and at rest, till a stronger come to thrust
out, and dispossesse him.

Sanctification doth not alwayes consist, in a mans
om from some corruptions: for there may be some
ptions, that one hath no naturall inclination to;
on the contrary, a great aversation from: as some
ds wretches, may have no inclination to prodigali-
nd ranting, or such like vices, which are contrary to
humor, or to their constant education: and Satan
never tempt some man to such evils, knowing he
get more advantage, by plying his temper and geius
so carying him away to the other contrary evill

and so carying him away to the other contrary
so, though this man know not so much, as what
to be tempted to those vices, yet that will not
he is a sanctified man; farr lesse will it say, tha
more grace than another man, whose predomi
evil is, and against which he is dayly fighting and
ling. Whence it appeareth, that wreastling, and
ing against even an overcoming corruption
dence more of grace than freedom from some
which some are not so much tempted, and to
they are naturally less inclined.

10. Nor should they think, that corruption is
master of the soul, and possessing the throne a
conquerour, when it prevaileth & caryeth the so
long, at a time: for corruption may somtimes
upon the soul as an inundation, with irresistible
and, for a time, carry all before it; so that the so
not make any sensible resistence; as when a sudde
lent and unexpected temptation setteth on, so as
Man is overwhelmed, & scarce knoweth where
what he is doing, till he be laid on his back: at th
it will be a great matter, if the soul dar quietly
protest against, and dissent from what is done: and
be an honest protestation against the violent &
call invasion of corruption, we cannot say, that
tion is in peacable possession of the throne: if th
be lusting against the flesh, leavying all the forces
against the invader, by prayer and supplication
and calling-in all the supply of divine help he
and when he can do no more, is sighing and g
under that unjust invasion, resolving never
homage to the usurper, nor to obey his lawes,
much as parley with him, or make peace, we can
that the soul doth consent fully unto this usurpati
if the soul shal do this much, at such a time, whe
sets on with all his force, it will be a greater ev
the strength of grace in the soul, than if the sou
do the same or a little more, at a time, when th
tation is not so strong.

11. It is not good for them to say, that gra

ing in them, becauſe they advance not ſo far, as
do; and becauſe they come not to the pitch of grace,
hey ſee ſome advanced to: That is not a ſure rule
aſure their grouth in grace by. Some may have a
naturall temper, whereby they are leſſe inclined
erall vices, which theſe find a ſtrong propenſion to;
may have the advantage of a better education, and
ke. So that they should rather try themſelves this
by what they were the laſt year, and that in refe-
to the luſts, to which they have been moſt ſubject,
eir dayes.

. We muſt not think that every believer will attaine
ſame meaſure of grace: there is a meaſure appointed
very member, or joynt of this body; and every joynt
lieth, according to the effectuall working in the
ſure of ever part *Epheſ.* 4. 16. God hath more a doe
ſome than with others: there is more ſtrength re-
d in an arme or legg, than in a finger or toe. And
one should be content with his meaſure, ſo farr as
o fret or repine againſt God, and his diſpenſations,
makes them but a finger, & not an arme of the body;
lo their duty in their ſtation, fighting againſt ſin, ac-
ng to the meaſure of grace diſpenſed to them of the
, and that faithfully & conſtantly; and not quarrell
God, that He maketh us not as free of temptations
corruptions, as ſome others: for the Captane muſt
e blamed for commanding ſome of his ſouldiers to
oſt, where they never once ſee the enemy; and o-
to that poſt, where they muſt continually
the ſouldier is here under command, and therefore
be quiet, and take his lot: ſo muſt the Chriſtian re-
ce the Lords diſpenſations, in ordering matters,
they shal never have one hours quietneſs, whileas o-
have more reſt & peace: & ſtand at their poſt ſigh-
reſolving never to yeeld, but rather to cover the
nd with their dead bodyes, till the Commander in
think good to relieve them. Sure I am, as the only
God hath diſtributed to every member of the body,
e hath thought good, ſo it is the duty of every

member, to endeavour this holy submission
to the measure of grace, considered as *His*
bestowed on them: and to be humbled for
ings of his heart, because God hath not given
talents? And sure I am, though this submis
no great noise in the world; yet really this is
highest degrees of grace attaineable here, and
ornament of a meek and quiet Spirit, as is in
of God of great price; So that who ever hath
to this, have the very grace they seem to want and
Yet lest this should be abused, let me adde
two of caution, to qualifie this submission. 1.
must be with it an high prizeing even of that
grace, which they want. 2. There must be
after grace, as it is God's image, and a confo
him, and that with so much singleness, as they
in case to say, without the reproachings of their
they do not so much love holiness for heaven, as
for holiness. 3. There must be an uncesantnes
ing all means, whereby the grouth of grace ma
moved, to this end, that they may be comform
image, rather than that they may be comforted.
must be also a deep humiliation for the want o
gree of grace they would have, as it importeth
of so much conformity to him, to whose im
are predestinated to be conforme, which
well consist with this submission, we are spe
13. It would be remembered, that there
great progress, even when it is not observed
1. *Hereby* the man is made to ly in the dust,
himself, and cry behold I am vile. 2. Here
dignation against the body of death is the mor
ed. 3. *Hereby* his esteem of a Saviour and o
ed contrivance of Salvation is the more hiegh
he seeth he is thereby brought to make men
righteousness, even of *His* only. 4 Hereby
ing after immediat fruition is increased, whe
complaints shall cease. 5. And hereby he is p
that much slighted duty of holding fast the re

ope firme unto the end, looking and longing for
race, that shall be brought unto him, at the reve-
n of Iesus Christ, when he shall be presented with-
pot, and made meet to be a partaker of the inheri-
e of the saints in light.

CHAP. VI.

Christ is to be made use of, in reference to the killing and crucifying of the old man.

Aving thus shortly pointed out somethings in gener-
all, serving to the clearing and opening up the way
of our use making of Christ for sanctification, we
e now more particularly to the clearing up of this
ess. In sanctification we must consider *First* the re-
ing and changeing of our nature and frame: and
the washing and purging away of our dayly contra-
spots. The *first* of these is commonly divided into
parts. *viz.* 1. *The mortification*, killing and crucify-
of the old man of sin and corruption, which is with-
and. 2. The *vivification* renewing, quickening and
gthening of the new man of grace, and this is a
th in grace, and in fruitfulnesse and holinesse.
to the *first* of these *viz* the *mortification* or crucifying
he old man, we would know, that there is such a
ciple of wickedness and enmity against God, in man
nature now, since the fall, whereby the man is in-
ed to evil, and only to evil. This is called *the old*
, as being, like the body, made up of so many parts
ts & members, that is, so many lusts & corruptions
evil inclinations, which together make up a *corpus*,
they are fast joyned and compacted together, as the
nbers of the body, each usefull and serviceable to an-
er, and all of them concurring and contributing their
ost to the carrying on of the work of sin: and so it is
man of sin and it is also called the *old man*, as
ing first possession of the soul, before it is by grace
ewed; and is a dying more and more dayly. Thus
s called the *old man*, and the *body of sin* Rom. 6. 6.

This *old man* hath his members in our membe
tyes so that none of them are free, understandin
fections, & the members of our body are all ser
unrighteousnesse to this body of sin, & old man
read of the *motions of sin Rom 7. 5. which work in o*
bers to bring forth fruit unto death: and of the *lus*
flesh Rom. 13 14. *Gal.* 5. 16. 24. *and the lusts of*
6. 12. So we hear of the *desires of the flesh*, *an*
minde Ephes. 2. 3. and *of affections and lusts Gal.*
And the old man is said to be *corrupt*, *accordin*
deceitfull lusts. Ephes. 4. 22. all which lusts and
ons are as so many members of this body of sin,
this old man. And further, there is herein consi
a power, force and efficacy, which this old man
us, to carry us away, and, as it were, comm
or constraine us, as by a forcible law. Hence
of the *law to sin and death Rom.* 8. 2. which only
of the Spirit of life in Christ doth make us free fr
is also called a *law in our members warring ag*
law of our minde Rom. 7. 23. and *bringing us in*
vity to the law of sin, which is in our members.
said to *lust against the Spirit* and *to warre. Gal.* 5
which point out the strength, activity and domi
sin in the soul; so that it is as the husband over t
Rom. 7. 1. yea it hath a domineering and consti
power, where its horns are not held in by grace.
its power is great, so its nature is wicked and ma
for it is pure enmity against God *Rom.* 8. 7. so
neither is, nor can be reconciled, and therefore
put off, and *abolished Ephes.* 2. 15. *killed and*
Rom. 6. 6. Now herein lyeth the work of a believ
killing, mortifying and crucifying this enemy, o
enmity: and delivering himself from under this b
and slavery, that he may be Christs free man, a
through the Spirit. *Rom.* 8. 13.

Now if it be asked, how shall a believer mak
Christ, to the end this old man may be gotten cru
how should a believer mortifie this Old man, &
thereof, through Christ, or by the Spirit of

shall propose those things which may helpe to
e this,

The believer would have his eye on this old man,
s-arch enemy, as a deadly cut-throat, lying within
oſome. It is an enemy ludging within him, in his
. minde Heart & Affections, ſo that, there is no part
; and therefore is acquaint with all the motions of
ſoul, and is alwayes oppoſeing, and hindering every
g that is good, It is an enemy, that will never be
nciled to God, and therefore will not be reconciled
n the believer, as ſuch; for it is called *enemity* it
and ſo it is actively alwayes ſeeking to promove
ruine of the ſoul, what by prompting, inclineing,
ving & forceably drawing or driveing, (ſometimes
violence and rage) to evil; what by withſtanding
ſting, oppoſeing, counter working, and contradict-
what is good: ſo that the believer cannot get that
e, which he would do: & is made to do that, which
would not. Therefore this being ſuch an enemie, and
angerous an enemie, ſo conſtant and implacable an
my, ſo active and cloſſe an enemie, ſo deadly and de-
ſtive: it is the believers part, to guaird againſt this
my, to have a vigilant eye upon it, to carry as an ir-
oncilable enemy thereunto; and therefore never to
ne in tearms of capitulation, or agreement, therewith
er once to parlie, let be, make peace. And the belie-
would not have his vigilant eye upon this or that
mber of this body of death, ſo much as upon the
dy it ſelf, or the Principle of wickedneſſe and rebel-
n againſt God: the Head, Life, Spirit or Law of this
dy of death: for there lyeth its greateſt wickedneſſe,
l activity: and this is alwayes oppoſeing us though
t in every joynt and member: but ſometime in one,
metime in another.

. Though the believer should have a maine eye upon
Body, this innate, ſtrong and forcible law of ſin and
th; yet should he have friendshipe and familiarity
th no part, member or luſt of all this body: all *the*
ds of the body should be mortified. *Romans* 8. 13.

the old man with his deeds should be mortified Co
we should mortifie our members, which are upon
verſ. 5. for all of them are againſt us, and th
them countenanced, intertained and imbrace
worke our ruine, and cut our ſouls throat; t
ſhould the believer look on each of them, and
them, as his deadly enemies.

3. He would conſider, that as it is a very u
thing for him, to be a ſlave to that old tyrant,
yeeld his members, as ſo many ſervants to iniqu
it is dangerous and deadly: his life lyeth at the
either he muſt get it mortified, killed and ſubdue
will kill him: his life will goe for its life: if this
eſcape, he is a gone man. The conſideration of this
cauſe the believer act here in earneſtneſſe and ſerio
with care and diligence; and ſet about this work o
tificatiou, with labour and paines.

4. Much more muſt it be againſt all reaſon an
ſtianity, for the believer to be making *proviſion*
flesh, to fulfill the luſts thereof, *Rom.* 13. 14.
ſtrengthening the hands of, and laying proviſion
enemy, which is ſet and ſworne againſt us, ca
with no reaſon. And here is much of the chriſtia
dence and ſpirituall wiſdom required, to diſcern
may make for foſtering of this or that corr
or member of the body of ſin and death, and t
draw that, as we will labour to take away provi
any kinde, from an enemy, that is comeing aga
Paul acted herein, as a wiſe gamſter, and com
when he *keept under his body, and brought*
ſubjection 1 *Cor.* 9.27. It were but to mock God,
preach forth our own folly, to be looking to C
help againſt ſuch an enemy, and in the mean t
be under-hand ſtrengthening the hands of the e
this would be double dealing and treachery aga
ſelves.

5. To the end, their oppoſition unto this enem
be the ſtronger and more reſolute, they would co
that this body of ſin is wholly ſet againſt God,

reſt in the ſoul, being very *enmity* it ſelf againſt God
. 8. 7. and alwayes luſting and fighting againſt the
k of God in the ſoul *Gal.* 5. 17. and againſt every
g that is good, ſo that it will not ſuffer (ſo far as
n hinder) the ſoul to do any thing that is good, at
t in a right manner, and for a right end: nay, with
luſtings it driveth conſtantly to that which is evill,
eth evil motions and inclinations in the ſoul, ere the
ever be aware: ſideth with any tentation that is of-
d, to the end it may deſtroy the ſoul, like a traitour
hin; as we ſee it did in *David*, when he fell in a-
ery; and with *Aſaph Pſ.* 73. 2. yea it ſelf oppoſ-
nd tempteth *Jam.* 1. 14. by ſetting minde, will and
ctions, on wrong courſes: and thus it driveth the
to a courſe of rebellion againſt God, or diverts it
drawes it back, that it cannot get God ſerved aright;
ſometimes it ſets a fire in the ſoul, intangling all
facultyes, filling the minde with darkneſſe or pre-
ce, miſleading or perverting the affections, and ſo
carrying the will, and leading it captive *Rom.* 7. 23.
hat the thing is done, which the regenerate ſoul would
do, and the duty is left undone which the ſoul would
have had done: yea, and that ſometimes not with-
ding of the ſouls watching, and ſtriving againſt this;
trong is its force.

. The believer would remember that this enemy is
for him to fight againſt alone, and that his own
ngth and skill will make but a ſlender oppoſition un-
t: It will laugh at the ſhaking of his ſpear: it can
ly inſinuate it ſelf, on all occaſions, becauſe it lyeth
neare and cloſe to the ſoul, alwayes reſideing there,
is at the believers right hand, whatever he be do-
, and is alwayes openly or cloſely, oppoſeing, and
t with great facility: for it eaſily beſetteth *Heb.* 12. 1.
auſe it lyeth within the ſoul, and in all the faculties of
in the *Heart*, Minde, Will, Conſcience & affections;
hat upon this account, the deceitfulneſſe of the heart
reat, and paſſeth the ſearch of Man *Jer.* 17. 9. Man
not know all the windings and turnings, all

the drifts and designes, all the lurking and places, all the falshoods and double dealings diffimulation, lies and subterfuges, all the plau deceitfull pretexts and insinuations of this hear and spirited by this law of sin and death. And be slight and cunning, it hath strength and power to by lusts, into destruction and perdition, 1 *Tim.* 4 to carry the soul headlong. So that it makes the case miserable *Rom.* 7. 24. All which would sa the believer should call in other help than his o and remember, that *through the Spirit* he must m *the deads of the body. Rom.* 8. 13.

7. And therefore the believer must lay aside carnall weapons, in dealing with this adversar look out for divine help and assistance, even for th mised Spirit, through which alone he can be inst and inabled for this great work; for of himself do nothing, not so much as think a good thoug himself 2 *Cor.* 3. 5. far lesse will he be able to such a mightie adversary, that hath so great and advantages, and therefore all his carnall meanes poses, vowes, and fightings in himself, will but himself weaker, and a readyer prey unto this adv which gaineth ground while he is so opposed. It is alone and his Spirit, that can destroy the works devil, and kill or crucify this enmity.

8. So that the believer must have his recour help and succour here, unto *Jesus* the Captaine o tion; and must follow Him, and fight under his b make use of his weapons, which are spirituall; fi cording to his counsell and conduct, taking H leader and commander, & lying open for his ord instructions: waiting for the motions of his Spi following them: and thus oppose and fight aga deadly enemie, with an eye alwayes on Christ b depending on Him, for light to the minde, resolu the will, & grace to the whole soul, to stand in th & to withstand all assaults, & never engadge in with this enemie, or any lust or member of this

thout Christ the Principall: that is, the soul would spaire in it self, and be strong in Him, and in the power his might, by faith gripping to him, as Head, Captine and Commander in chiefe, resolving to fight in s strength, and to oppose, through the help of his pirit.

9. And for this cause, the believer would eye the venant of Redemption, the *basis* of all our hope and nsolation, wherein finall and full victory is promised Christ, as head of the elect, *viz*, that *He shall bruise serpents head*; and so that in Him, all his followers, d members of his mysticall body, shall lift up the ad, and get full victory at length over both sin and ath. Now it is *God, that giveth us the victory, through Lord Jesus Christ*, 1 *Cor.* 15. 57. The believer ould also eye by faith the covenant of Grace, wherein rticularly this same victory is promised to the believer and through Jesus, *Rom.* 16. 20. *and the God of peace, ll bruise Satan under your feet shortly*: and *Sin shall not ve dominion over you, for yee are not under the law but der grace Rom.* 6. 14. The believer, I say, would look t by faith unto, and lay hold on, these and the like omises; and thereby get strength conveyed to himf, whereby he may strive lawfully, and fight valntly, and oppose with courage and resolution.

10. Further, the believer would eye Christ as a founine of Furniture, as a full and compleat magazine, nding open, and ready for every one of his honest soulers, to run to, for new supply of what they want: so at whatever they finde wanting in their Christian arnour, they must run away to the open magazine, hrists fulnesse, that standeth ready for them; and by ith take and put on what they want & stand in need f, in their warfare. If their *girdle of truth* be slacked, osed or weakened, and they be meeting with temptaons anent their hypocrisie, & Satan objecting to them eir double dealing, of purpose to discourage them & to ake them faint & give over the fight; they must away him, who is *the truth* that he may binde on that girdle

better, and make their hearts more upright befo
in all they do. And if their *breast plate of right*
be weakened, and Satan there seem to get adv
by casting up to them their unrighteous deali
wards God or Men, they must flee to Him, wh
can help here, & beg pardon through his blood, fo
failings, and set to againe a fresh to the battel. I
resolution, which i understood by the *preparation*
gospell of peace, grow weak, it must be renew
Christs armory, and the feet of new be shode there
If their *shield of faith* beginne to fail them, away
they get to him, who is the *Author and finisher of*
Heb. 12. 2. And if their *helmet of hope* beginne
them, In this armory alone can that be supplied. A
their *sword* be blunted in their hand, or they unab
weild it aright, the Spirit of Jesus can only teach
hands to fight, and instruct them how to mannage
usefull weapon with advantage. Thus must the be
be strong in Him, and in the power of his might Eph.
10. *He* is their God *that girdeth them with streng*
maketh their way perfect. He *maketh their feet like*
feet, & setteth them upon their high places. He *teacheth*
hands to war, so that a bow of steal is brocken by
armes. He *giveth them the shield of Salvation.*

His *right hand upholdeth them. he girdeth with str*
unto the battell, &c. Psal. 18. *vers.* 32. 33. 34. 35
&c.

11. For the further strengthening of their Hope,
and Confidence, believers would eye Christ, as ha
on the crosse; and overcomeing by death, Death and
that had the power of death, the Devill; and so as
toriously purchaseing this redemption from the sla
sin and Satan; and particularly, from the slavery o
body of death; and of the law of sin and death: f
Apostle tells us *Rom.* 8. 2. that the *law of the*
of life in Christ Jesus, doth *make us free from t*
of sin and death, and that because, as he sayeth
vers. 3. 4. *what the law could not do, in that*
weak through the flesh, God sending his ow

he likeneſſe of ſinfull flesh, and for ſin condemned ſin he flesh. That the righteouſneſſe of the law might be fulfilled in us. So that the believer may now look upon t enemy, how fearfull ſo ever it appear, as condemn- and killed, in the death of Chriſt. He, having laid wn the price of Redemption, hath bought this free- m from the chaines and fetters, with which he was d in captivity: faith then on the death of Jeſus. ſa- fying juſtice, for the poor captive, may and should pport, and ſtrengthen the hope and confidence the believer, that he ſhall obtaine victory at gth.

12. And it will further confirme the hope and faith of e believer, to look to Chriſt hinging on the croſſe, and ere vanquiſhing and evercomeing this arch enemie, as ublick perſon, repreſenting the elect, who died in n, and virtually and legally did, in him, overcome at Jailour, and break his fetters: and the ſoul now lieving, may, yea should, reckon it ſelf, in Chriſt, ing, as it were, upon the croſſe; and there over- ming all thoſe ſpirituall enemies: *likewiſe*, ſayeth the oſtle *Rom.* 6 11. *Reckon ye alſo your ſelves to be dead deed unto ſin.* From hence, even while fighting, the liever may account himſelf a conquerour, yea *more en a conquerour, through Him that loved him, Rom.* 8. 7. Now faith acting thus on Chriſt, as a publick perſon, ing and overcoming death and ſin, the believer may t only inferre the certainty of victory, *knowing that r old man is crucified with Chriſt Rom.* 6.6. but alſo from e croſſe of Chriſt draw ſtrength to ſtand, and fight a- inſt the ſtruglings of this vanquiſhed and killed ene- y *They that are Chriſts have crucified the flesh with the fections and luſts, Gal.* 5.24. But how? even by the croſſe Chriſt, *for thereby is the world crucified unto me* (ſayeth e Apoſtle *Gal.* 6.14.) *and I unto the world: your old an is crucified with him, that the body of ſin might be de- oyed. Rom.* 6. 6.

13. The believer, being dead indeed unto ſin, through e croſſe of Chriſt, is to look upon himſelf as

legally freed from that yock of bondage unde
death. *The law hath dominion over a man, so l*
liveth Rom. 7. 1. but by the body of Christ, beli
become dead to the law, verſ. 4. That law of
death, which hath dominion over a man, tha
ſtill in nature, and is not yet by faith *planted in t*
neſſe of Chriſts death, nor *buryed with him by ba*
into death Rom. 6 4. 5. hath not that dominion ov
lievers, it had once: *for the law of the Spirit of*
Chriſt Jeſus hath made them free from the law of sin
Rom 8. 2. So that now the believer is free fro
tyranny; and that tyrant can exerce no lawfull juri
ion or authority over him; and therefore he may
the greater courage repell the inſolencies of that ty
that contrare to all right and equity, ſeeketh to L
over him ſtill. They are no lawfull ſubjects to
cruell and rageing Prince, or to that ſpirituall wic
neſſe.

14. So that the believer renunceing that juriſdic
under which he was formerly, and being under a
husband, and under a new law, even the *law of the*
of life in Chriſt Jeſus, is to look upon all the mo
of ſin as illegall, and as treaſonable acts of a tyrant
old man being crucified with Chriſt, that the body
might be deſtroyed, the believer is not any more to
ſin Rom. 6. 6. And being now dead *they are freed*
ſin verſ. 7. and *are married to another, even to Him*
is raiſed from the dead, & ſo they ſhould not ſerve ſin,
bring forth fruit unto God Rom. 7. 4. and then
look upon all motions of the flesh, and all the incli
ons and ſtirrings of the old law of ſin, as acts of t
ery and rebellion againſt the right and juriſdiction
believers new Lord and Huſband; and are therefo
bliged to lay hold on this old man, this body of
and all the members of it, as traitours to the ri
King & husband, & to take them priſoners to the
that he may give out ſentence, and execute the ſa
gainſt them, as enemies to his kingdome & intereſt
ſoul: They being now no more *ſervants of ſin, but o*
teou

ſneſſe Rom. 6. 18. they ought no more to *yeeld their nbers ſervants to uncleanneſſe & iniquity, unto iniqui-* *verſ.* 19. and being *debters, no more to the flesh, to live er the flesh Rom.* 8. 12. they are to mortifie the deads the body through the Spirit *verſ.* 13. and *to crucify the h with the affections and luſts Gal.* 5. 24. that is, by nging them to the croſſe of Chriſt, where firſt they ere condemned and crucified, in their full body and wer; that a new ſentence, as it were, may goe out ainſt them, as parts öf that condemned Tyrant, and as longing to that crucified body.

15. So that the believer, that would carry faithfully this matter, and fight lawfully in this warfare, and pe to obtaine the victory, through Jeſus Chriſt, muſt ing theſe Traitours, that appeare in their ſinfull mo-ons, and luſts in the ſoul, working rebellion againſt e juſt authority, and equitable lawes of the lawfull rince, *Jeſus*, before the tribunal of Him, who hath w gote *all power and authority, in heaven and earth. at.* 28. 18. and hath *all judgment committed to Him hn* 5. 22. And *to this end, both died and roſe, and reviv-, that he might be Lord both of the dead and living Rom.* 9. that He may execute juſtice upon the Traitor, ad and members, that He may trample theſe devils nder, and bruiſe the head of theſe ſerpents within us. he believer then is, by faith in prayer, to carry theſe pen enemies to Chriſt, & declare and witneſſe againſt em as Traitours, by what miſchief they have done the ſoul, by their hindering the righteous lawes of e king to be obeyed; and conſtraining and forceing, hat by arguments or allurements, and what by forc-ble inclinations and pouſings, to diſobedience and a ounteracting of Chriſt; and he ſhould urge & plead, up-n the fundamentall lawes of the land, *viz* the articles f argreement betwixt the Father and the Son; and e faithfull promiſes of the Covenant of grace; and pon Chriſts office as King, and Governour, and his ndertaking as Mediator; upon the merites of his

death

death and sufferings; upon his dying as a comm
son; upon the constitution of the gospell, where
are in law repute as dying in him, and so free fr
law of sin and death; and upon their relation
their new Lord, Head, Husband, King, Co
&c. Upon these arguments (I say) to plead for
against the rebell, that is now brought to the barr
so by faith leave the prisoner in His hand, that He
in his own time, and way give, a second blow un
neck of this implacable and rageing enemy that he
not rise up to disturbe the peace of the soul, as befo
to trouble, impede and molest the soul in payin
homage and obedience due to his lawfull Master and
veraigne King Jesus.

Cautions & Directions.

For furder clearing of the premises, I would prop
few particulars, for caution and direction: as,

1. This work of laying the burthen of this bu
on Christ by faith, would be gone about, with
singleness of heart, aimeing at the glory of God,
the carying on of his work in the soul: and not fo
ends, carnal by-respects, lest thereby we marre all.

2. It would be carryed on, without partiality, a
all and every one of the lusts, and motions of the
man: for if there be a complyance with and a sp
of any one known lust, the whole work may be ma
they may meet with a disappointment, as to the
cular lust, they are desireing victory over: and th
they are harbouring, though it may seem little,
open a door to many stronger; and so occasion sad
to the man, ere he be aware.

3. As they would bring the particular lust, or
unto Christ, as chiefe Lord justice; so they wou
wayes lay the axe to the root of the tree; and
justice against the maine body, that yet lieth wit
soul; and these particular corruptions and affec
that are as members of that body of sin, shou
them in minde of the old man; for they should

flesh with the affections and lust thereof Gal. 5. 24. the
y and the members: these lusts are the lusts of sin,
of that Head-sin, which hath a law, or the force and
ulse of a law, in the soul: and therefore, their
ine designe would be against this root, where lyeth
strength and body of the enemy, and which acteth
hose members; this is the capitall enmity, & should be
inly opposed; & the following of this course, would
ve more successfull, than that which many a time we
e, our nibling at or wreastling against this or that me-
er of the body of death, is but of little advntage, so long
he maine body of sin, the bitter root of wickednesse,
carnall minde, this innate enmity, is miskent, and
opposed: but on the contrary strick at this, we
ick at all.

. This would be the believers constant work, to be
cifying the flesh, with the lusts thereof; to be *mortify-*
their members, wherein the members of the old man
rter and lodge, *Colosse.* 3. 5. to *be spiritually minded.*
things of the spirit Rom. 8. 5. 6. for this *carnall minde*
nmity against God Rom. 8. 7. and so *is not subject to the*
of God, neither indeed can be. It is not only an enemy,
ich may be reconciled; but enmity, in the abstract,
ich never can be reconciled: and this enmity will
er be idle, for it cannot, till it be fully and finally
stroyed: the *flesh is alwayes lusting against the Spirit*
l. 5. 17. *for they are contrary one to the other.* So that
gh, to our sense, it may sometimes appear as sleep-
, in regaird that it doth not by some particular lust
moleste and perplexe the soul, as formerly it did; yet
is restlesse, and may be more active in another lust;
d so by changeing weapons upon us deceive us. Here
en is much spirituall wisdome and vigilancy required;
hen they think they have gotten on lust subdued,
ey must not think the war is at an end; but after all
eir particular victories, watch and pray, that they en-
not into temptation.

5. This way of laying the weight of the matter on
rist; should and will keep them humble, and teach

them

them not to ascribe the glory of any good th
unto themselves, but to give Him all the glory
jealous of his glory and will not give it to a
that the crown may alone flourish on his hea
is the Captaine of their salvation, and who by h
worketh all their workes in them.

6. Nor would this way of carrying the m
Christ, and putting it over on *Him*, cause the b
become negligent in commanded duties, reading
ing, prayer &c. for it is there he must expect t
with Christ, there must he seek Him, and there
waite for him, and his Spirit, to do the work d
for though He hath not limited himself to these
so as He cannot, or will not, any other way he
He hath bound us to them; and it is our duty to
there where He hath commanded us to waite, t
He should sometime think good to come anoth
for the manifestation of the soveraignity of his g

7. Yet while we are about the means, we
guaird against a leaniug to them, lest in stead of
victory over corruption, we be brought more
dage thereunto, another way: we must not think
our Prayers, or our hearing or Reading &c. wil
down the body of death, or subdue any one corr
for that were but an yeelding to corruption, and
ing a back door to the carnal minde, and to a
deadly lust, and a beating corruption with a s
straw: This is not to mortifie the deads of th
through the Spirit, but through the flesh; and a
weapon will never draw blood of this spiritual
kedneſſe, or old man, or of any corrupt lust or a
thereof: and yet how many times doth our dec
heart byas us this way? Our work would be as it
to use the ordinances, as means, whereby we m
the businesse laid on Christ, and help from Christ
the businesse. We must go to the means with ou
soner to finde Christ there at his court, & assises; th
may take course with the Traitor.

8. In all this there would be a looking to, & d

e on Christ for help and grace: because of our selves,
f our selves we can not do this much; we cannot com-
n aright of corruptions, nor take them away to
ist, nor ask for justice against them: as constables,
other officers must carry malefactores to the courts
ustice, upon publick charges: so Christ will not
e us doing or attempting this much, on our own
rges; for He giveth noble allowance.

. In following of this course, we would not think
ayes to come speed at the first. Sometimes the Lord,
the encourageing of his children may give them a
dy hearing; and deliever them from the tyranny of
e particular lust or other, that hath troubled them;
for sometime, at least, it shall not so trouble them,
it did. Yet He will not do so alwayes; but may
k it good, to keep them waiting on Him, and
ging on his courts, for some considerable time, that
may thereby exercise their Faith, Patience, Desires,
l, and Diligence. So that it should not seem strange
s, if we be not admitted at the first, and get not our
wer, at the first cry.

o. When the Lord thinketh good to delay the an-
r to our desires, and the execution of justice on the
lefactor and Traitour, or to deliver us from his tyra-
and trouble, we would beware of thinking to
itulat with the enemy for our peace and quiet, or to
er into a cessation of armes with him: that is, our
mity against him should never abate, nor should our
re after the mortification and crucifixion of this lust
w lesse; nor should we be quiet and at peace, though
should seem to grow a little more calme and still,
not to rage as formerly: for this looks but like a
venant or confederacy with lust, which will not stand.

1. We would also know, that what Christ said
devils, holdeth good of these lusts. *viz.* That some
them do not goe out, but by fasting and prayer; that
by Christ sought unto and found in these means.
here are some lusts, that will nor be got so easily kil-
& mortified, as others; but will cost us more pains &
labour,

labour, as being corruptions, which possibly h
greater advantage of our naturall temper.
stitution of body, or of long continuance a
ed habit, or the like. We must not then think it
if some such lust be not subdued, so easily as
thers, to which we have fewer, and weaker, a
frequent temptations.

12. As we cannot expect a full conquest of
of death so long as we are here, as was shown
so nor can we expect a full and finall victory
one lust, which ever we have been troubled w
is true, Believers may be keeped from some gr
breaking of a corruption, which sometime pr
as *Peter* was from relapseing into an open and
right denying his Master; yet that same corrup
afterward stirre, though not so violently as to
him to such an hieght of sin; yet so farr as to ca
do that, which was a partiall denying of his
when *Paul* withstood him to the face, because
to be blamed, for withdrawing from the Gent
fear of them of the circumcision &c. *Gal.* 2.
So, though a particular lust may be so far
through grace, as that for some considerable
man may not finde it so violent, as it was; yet
not say, that it is totally killed, because it ma
thereafter in some weaker measure: yea he cann
but ere he come to die, that same corruption
to be as violent as ever, and that Satan may again
to enter the soul, at that same breach, which onc
tered at; yea, and who can tell, whether God
suffer that corruption, which lay long as dead, to
againe, for a time, and for a time drive the soul
lently as ever, and prevaile for a time? And this
teach all to walk soberly, watchfully, and
and to have a vigilant eye, even upon such lusts
nall affections, as they may suppose, they ha
the victory of.

13. We would not think, that we gaine no
upon corruption, because we still perceive it stirri

more: for as corruption is not alwayes ſtrongeſt, was ſaid above) ner hath the deepeſt footing in the , when its motions and ſtirrings are moſt felt; ſo nor ſt we think that there is no ground gained upon a , becauſe we are ſtill troubled and moleſted with its ings: for it is a great advantage to be more ſenſible he motions of this enemy; and our more faithfull, active wreaſtling againſt it, may make its leaſt ſtir- s more ſenſible to us; as the motions and trouble, ich a maleſactor, while in grips and in priſon, mak- , may be thought more of, than his greater rage- s, before he was apprehended; yet he may be ſure ſetters for all that: a beaſt that hath gotten deaths w may get out of grips and run more mad then r, and yet will die at length of the ſame w.

4. Though we ſhould not finde preſent eaſe and et, by our following this way; yet we ſhould think much, if the Lord helpe us to ſtand, when we have e all we can; though we meet not with the hoped- ſucceſſe preſently: If he give us grace to continue, hout wearying or fainting, and to be reſolute never give over, we have reaſon to bleſſe *Him*: if we be eped ſtill in the conflict with purſuite of the enemy, is our great advantage; the victory ſhall come, in od's own time. If our oppoſition ſo continue, that are ſo reſolved never to take, nor give quarter, ough our trouble and exerciſe ſhould be the greater, d our eaſe and quiet the leſſe, we ought to bleſſe im, yea and rejoyce in hope of what *He* ſhall yet do r us, For *He that will come ſhall come, and will not* ry. Let us waite for *Him*, in doing our duty, and thfully keeping our poſt.

15. Yea, if we get quietneſſe or eaſe from the vio- nce of rageing luſts, for any little time: and be not ntinually driven and carryed head-long therewith, we ght to be thankful for this, and to walk humbly before im: leſt *He* be provoked, through our unthankful- ſſe and pride, to let theſe furious dogs looſe upon us aine.

16. When

16. When we are binding our strength an forces against some one corruption or other, w sibly hath been most troublesome to us, we wo be secure as to all others; or think that we are ard only on this side: for Satan may make a faint and really intend an assault at another place, b other corrupt affection. O What need have we o uall wisdome, that we may be better acquaint his stratagems and wiles? Let us so then fight one member of this body of death, as to have upon others, lest when we think to keep out S the fore door, he enter in at the back door. make use of extremities, and play his game, with yea, and gaine his poynt, if we be not aware.

Objections answered.

It will not be amisse, for further explaining matter, to remove a scruple or two. Some m That they cannot perceive, that, all their paines matter come to any good issue; for they never corruption stir more, and act more lively and inc ly, than since they began to fight against it in e So that this would seem not to be the right way.

I answere: Though, from what is said before, ticularly cautions 9th and 13th a resolution o doubt may be had: yet I shall propose these thing further clearing of the matter.

1. May not much of this flow from thy not l the whole work so wholly off thy self, and upon C as thou oughtest to do? Try and see.

2. May not the devil rage most, when he t ere long to be ejected? May he not laboure to c most trouble to the soul, when he seeth that he is l be put from some of his strengths?

3. May not the devil be doing this of purpos drive thee to dispaire, of ever getting corruptio dued and mortified: or to a fainting and sitti in the pursuite: and to a despondency of s

so in stead of fighting or standing, thou may cede turne the back? and should we comply with him is designes?

May not the Lord give way to this for a time, to hy Seriousnesse, Patience, Submission, and Faith, to sharpen thy diligence, and kindle up thy Zeal? should we not submit to his wise dispensations?

How can thou say, that thou gainest no advant-, as long as thou are not made to lay aside the mat- wholly, as hopelesse of any good issue: but on the trary, art helped to stand, and to resist sin, to cry against it, to fight as thou canst, and at least not eeld?

What if God see it for thy advantage, that thou be ped so in exercise for a time, to the end thou may keeped Humble, Watchfull and Diligent? He may more of thee, than thou canst see of thy self: and so know what is best for thee: and should thou not descend to be disposed of by Him, as He will, and et Him make of thee, and do with thee, what He

What if God be about to chasten thee thus, for former Negligence, Security, and unwatchfulnesse, giving too too much advantage to those lusts, ich now, after his awakening of thee, thou would delivered from? Should not thou bear the indigna- of the Lord, because thou hast sinned against n, as the Church resolved to do *Micah.* 7. 9.

Is it not thy duty, the more that corruption stirre, un with it the oftner to Christ, that He may sub- it, and put it to silence? May not thou improve to advantage, by making many errands to *Him*?

May it not come in a day, that hath not come in ar? Art thou sure, that all thy pains shall be in e? Or thinks thou, that all his children have gote ory alike soon over their lusts? What cause is there to complaine thus?

o. May not all this convince thee, that it is thy to waite on Him, in the use of his appointed means,

means, and to be patient, standing fast to thy
solving, when thou hast done all, yet to stand?

11. May not this satisfy thee, that God throu
accepteth thy labour and wrestling, as thy dut
accounteth it service to *Him*, and obedience?

But againe, it may possibly be *Objected* th
long as I am in this condition, keept at under wit
lusts, I cannot get God glorified and served, as H
to be.

I answer, Though so long as it is so with thee
cannot glorifie and serve *Him*, in such a pa
manner, as others, who have gote more victor
those evils, under which thou art groaning; yet G
get glory and service of thee another way; as,

1. By thy *Submisson* with calmnesse of spirit,
wise dispensations, when thou dar not speak
Him, and say with *Rebecca*, in another case, *if i*
why am I thus? But sweetly and willingly casts
down at his feet, saying, *good is the will of the L*
Him do what seemeth Him good &c.

2. By thy *Patient onwaiting*, when thou
wearying, nor fainting; but saying, why shou
waite upon the great king's leasure; Is *He* not
come, when *He* will? Dar I set limites to the ho
of Israel?

3. By thy *Humility*, when thou blesseth Him for
ing thee so long out of hell: and thinketh much
giving thee grace to see, and observe the stirrings
ruption, which carnall wreatches never perceiv
helping thee to withstand, and complean of corru
which they sweetly comply with.

4. By thy *Hatred of sin*, when all that Satan
cannot make thee comply with those lusts, or
imbrace those vipers, or lye down in peace wi
rotten members of the old man, as others do.

5. By thy *Watchfulnesse*: when all thy disappoi
cause thee, the more earnestly, watch agai
enemy.

6. By thy *Acting faith*; when still thou art

sin in its lusts to Christ to kill and subdue, us believ-
the tenour of the gospell, and new covenant.

7. By thy *Hope*, which appeareth by thy not des-
reing and giving over the matter as a hopelesse busi-
se, and turning aside to wicked courses.

8. By thy *Praying*, when thou cryest to Him, con-
ually for help, who only can help.

9. By thy *Wreastling* and standing against all oppo-
on, for thereby is *his strength made perfect in weak-
sse.* 2 *Cor.* 12. 9.

10. By thine *Obedience*. For it is his command, that
ou stand and fight this good fight of faith.

So that if thou hast a desire to glorify Him, thou
nts not occasion to do it, even in this condition,
herein thou complainest, that thou cannot get *Him*
orified. And if those grounds do not satisfie thee, it
o be feared, that it is not so much a desire to glorifie
m, that moveth thee to cry so earnestly, for actuall
livery from the trouble of the flesh, and the lusts there-
, as some thing else, which thou may search after
d finde out, such as love to ease, quietness; applause
d commendation of others, or the like.

But in the *Third* place it may be *objected*, Is it not
omised, that *sinne shall not have dominion over us*,
not being *under the law*, *but under grace*? *Rom.* 6.
. How can we then but be troubled, when we finde
t this promise made good?

I answere. 1. Sin is not alwayes victorious and do-
nereing, when it seemeth to rage and stirre most;
ur opposition thereunto, fighting and wreastling a-
nst it, sheweth that it hath not full dominion: So
g as an invadeing usurper is opposed, he hath not
l dominion, not having peaceable possession of what
is seeking, and thus the promise is in part accom-
shed.

. Victory and a full conquest over the flesh, and
lusts thereof, is not promised to any believer, at
first appearing in the fields to fight; nor granted to
, in any measure, at their first putting on their ar-
ur.

3. Therefore it is thy part to fight on, and for that full victory, *viz* that *sin shall not have dominion over thee*; for it is shall come in due time.

4. God hath his own time and seasons, when accomplisheth his promises. And we must leave latitude, both as to the time when, and as to the ner how; and as to the degree, in which, *He* shal good his promises; and He is wise in his dispensa

Therefore though the promise as yet appeareth be accomplished, there is no true cause of troub minde; because it shall be afterward fully accom ed; and thy wreastling against sin, sayeth that it great measure accomplished already; because wh hath a full dominion, it suppresseth all opposit contradiction, except some faint resistence, which turall conscience, for carnall ends, on carnall prin & grounds, may, now or then, make against this particular corruption, which occasioneth shame, grace, losse, challenges of a carnall conscience, an quietness that way, when yet it is not hated nor w led against as sin, or as a member of the old man the body of death. The objecter would consider, having subjected his consent to Christ, he is deli really from that naturall state of bondage under lawfull Lord, howbeit the old tyrant, now want tittle, is making new invasions, to trouble the and quiet of the soul.

Fourthly, It may be said, But what can then, mean time, keep up the heart of a poor soul from ing?

Answer. Severall things, if rightle considered, helpe to support the soul, in this case, as.

1. That they are helped to wreastle against this of death, in all the members of it, so soon, as discover themselves, were it their right eye, and hand.

2. That these lusts gaine not ground upon them they do seem to gaine ground; yet they attaine a full dominion, not gaining their consent.

That God is faithfull, and therefore the promsed
ory shall be had, in due time, and Satans head
ll certainely be bruſed.

That the wreaſtling ſoul is about his duty, carrying
good ſouldier of Jeſus Chriſt, fighting the battles of
Lord, and waiting on Him in faith and hope.

ut further *Fifthly*, ſome may ſay. If I were keeped
n yeelding, my wreſtling and ſtanding would yeeld
ſome comfort; but when luſt ſo ſtirreth, as that it
ceiveth, and bringeth forth ſin *James* 1.15. what can
por or comfort me then?

Anſwer. 1. Corruption can not ſtirre in us,
therein we ſinne, for the very firſt riſe, the *motus
no-primi*, as they are called, are ſinfull, being con-
e to the holy law of God: and the very in-beeing of
Old man, is our ſin; for it is ſinfull and rebellions
inſt God, yea it is very enmity and rebellion it ſelf:
en Satan cometh with a temptation from without,
indeth alwayes much in us, to intertaine the temp-
on. So that the very ſtirring of corruption, which is
aſioned by the temptation from without, is our guilt.

. It is true, it is our duty, to ſet againſt the firſt riſe-
s and motions of corruption, when it firſt enticeth,
ore it hath conceived or brought forth ſin: and it will
ue grace in life and in action, to be able to hinder the
tions of luſt ſo farr, that it ſhall not conceive and
g forth ſin. Yet we may not ſay, that there is no
ce in the ſoul, or no meaſure of Mortification attain-
where luſt ſometimes not only enticeth, but concei-
and bringeth forth ſin. The ſad experience of many
God's worthies, regiſtrated in the word, cleareth this
ndantly. We muſt not ſay, Such an one is fallen,
erefore he is dead. *Paul* reaſoneth otherwayes *Rom.*

. Yet even then, when luſt conceiveth and bringeth
h ſin, this may comfort and bear up the heart of a
r believer, 1. That though corruption prevail ſo
, as to bear down all oppoſition and run down
that ſtandeth in its way; yet it getteth not th

full consent of the soul, there is still a party for
the soul, that oppoſeth, ſo fare as to proteſt
it, or at leaſt, to diſſent from it, and not to will
which yet is done, and poſitively to will that wh
not be gotten effectuated. 2. And further this m
up the poor ſoul, that there is a party within,
though for a time, dureing the violent overruuing
ruption, can do little more than ſigh and gro
corner, yet is waiting and longing for an oppor
when it may appear more for God, and again
wicked uſurper. 3. So alſo this may comfort th
ſoul, that as it perceiveth corruption ſtirring,
old man moving one member or other, it runeth
to the king; and when it is not able to apprehe
Treator, and take him captive to the court of ju
doth there diſcover the Taitour, and tell the king
there is ſuch or ſuch a traitour, acting ſuch and ſu
bellion againſt *Him*, and his laws; and comp
and ſeek help to take the rebell priſoner, and bri
bound hand and foot to the King that He may gi
ſentence againſt him; that is, when he can do n
againſt that rageing enemie, maketh his compl
the Lord and lyeth before Him, ſighing and g
for help, and ſtrength to withſtand, and oppo
this enemy.

Laſtly ſome may yet *Object* and ſay, if it we
worſe with me, than it is with others, I cou
be ſatisfied: but I ſee ſome mightily prevailing o
ruption, and I am ſtill at under, and can get n
ory: and can I chooſe but be ſad at this?

I Anſwere. 1. Doſt thou know for a certainet
thoſe perſons, whoſe condition thou judgeſt hap
altogether free of the inward ſtirrings of thoſe
that thou art brought under by? Or doſt thou
for a certainty, that they are not under the power o
other corruption, as thou thinkeſt thy ſelf un
power of that corruption, whereof thou compl
What knoweſt thou then, but they may be a
complaining, on other accounts, as thou d
that?

2. But be it so as thou supposeth, that there is a difference betwixt thy condition, and the condition of others, knoweſt thou not, that all the members of the body are not alike great and strong, as not being equally to be imployed in works requireing strength? Are there not some young strong men, in Christs family, and some that are but babes? May not a Captaine send some of his souldiers to one post, where they shall all possibly not see the enemy all the day long: and some others to another post, where they shall have no rest all the day? And why, I pray, may not God dispose of his souldiers as He will; He knoweth what he is doing: It is not fit, that every one of the souldiers know, what are the designes of the Commander or Generall; nor is it always fit for us to know, or to enquire, what may be the designes of God with us, and what He may be about to do. He may intend to imploy one in greater works than another, and so exercise them other wayes for their warfare and work. It may suffice, that the prevailing of others may encourage thee to hope, that, at last, thy strong corruptions shall also fall by the hand of the same grace of God.

3 If thy sadnesse savour not of envy and fretting, thou should blesse Him, that hereby thou art put to the exercise of spirituall sorrow.

4. It is well if this bring thee to blesse God, for the successe of others, because hereby his grace is glorified 1 *Cor* 12. 26.

Therefore 5 Let this satisfie us, that *He* is the Lord who doth what he will in heaven and in earth; and may dispose of us, as He will; and make of us what he will, for his owne glory. And that we are to minde our duty, and be faithfull at our post, standing and fighting, in the strength of the Lord, resolving never to comply with the enemy: and to rejoyce in this, that the enemy is already conquered by the Captaine, and that we share in his victory: and that the very God of peace shall quickly bruise Satan under our feet *Rom.* 16. 20.

CHAP. VII.

How Christ is to be made use of, in reference to Gr in grace.

I Come now to speak a little to the other part of S ctification, which concerneth the change of our n and frame, and is called *Vivification*, or Quickni the new man of grace: which is called the *New* as having all its severall members and parts, as we the old man; and called *New*, because posterio the other; and, after regeneration, is upon the gro hand, This duty of growing in grace, as it is called 3. ult, is variously expressed and held forth to us in S ture: for it is called, *an abiding and bideing and b ing forth fruit in Christ John.* 15.5. *adding to faith v and to vertue knowledge &c.* 2 *Pet.*1.5.6.7. *a going perfecton Heb.* 7. 1. *a growing up in Christ in all Ephes.* 4. 15. *a working out our salvation Phil.* 2. *perfecting of holiness.* 2 *Cor.*7.1. *a walkeing in newe life Rom.* 6.4. *a yeelding of our selves unto God, a from the dead, and our members as instruments of righ ness unto God Rom.* 6. 13. 18. *a bringing forth o unto God Rom.* 7. 4. *a serving in newenesse of spirit* 7. 6. *a being renewed in the spirit of our mindes, putting on the new man, which after God is created in teousnesse and true holinesse Ephes.* 4. 23. 24. *Col.* & the like: some whereof do more immediatly ex the nature of this change, as to the root; and so to the fruit, and effects thereof, and some the pro and advancement, that is made or to be made t And all of them point out a speciall piece of which lieth on all, that would see thee face of God to be holy, gracious and growing in grace.

This then being a speciall piece of the exercise dayly work of a Christian, and it being certaine, as of the places now cited do also affirme, that wi Christ, they cannot get this work either begun c ryed on; the main difficulty and question

ow they are to make use of Christ for this end?

For *answere* whereunto, though, by what we have id in our former discourse, it may be easie to gather hat is to be said here; yet I shall briefly put the Read- in mind of those things, as usefull here.

1. The believer would consider, what an ornament is is to the soul, to have on this new man, which is eated *after the image of God Ephes.* 4. 23 what an ex- llency lyeth here, to recover that lost glory, holinesse nd the image of God; and what advantage the soul aperh hereby, when it is *made meet to be a partaker of e inheritance of the Saints inlight Col.* 1.12. and *walk- g worthy of the Lord unto all pleasing, being fruitfull every good work and increasing in the knowledge of God. ol* 1.10 and *strengthened with all might according to is glorious power, unto all patience and long suffering with yfulnesse vers.* 11. and when the abounding of the races of the Spirit make them, *that they shal neither be arren nor unfruitfull in the knowledge of our Lord Jesus hrist* 2. *Pet.* 1.8. and to be *a vessell unto honour, san- ified, and meet for the masters use, and prepared unto e- ery good work.* 2. *Tim.* 2. 21. what glory and peace is ere, to be found obedient unto the many commands iven to be holy? What hazard is in the want of holi- ess, when without it we cannot see God *Heb.* 12. 14. How unanswerable it is unto our profession, who are nembers to such a holy Head, to be unholy? What pro- te, joy and satisfaction there is, in being *temples of the oly ghost, in walking after the spirit*, in bringing *forth uit unto the glory of the Father*, &c. The consideration f these and other motives unto this study of sanctifica- ion, would arme the soul with resolution, and harden against opposition.

2. It would be remembered, that this work, though be laid upon us, as our duty, and we be called there- nto of God; yet it is beyond our hand and power: it true, at conversion, the seed of grace is cast into the oul, new habites are infused, a new principle of life given, the stonny hart is changed into an heart of flesh;

yet these principles and habits cannot act in them
or be brought into act, by any thing that a be
considered in himself and without divine help,
But this work of sanctification, and grouth in
must be caryed on by divine help, by the Spirit of
dwelling and working within; and therefore it
led the *sanctification of the spirit* 2. *Thes.* 2. 13. 1
2, The *God of peace must sanctifie us.* 1 *Th*
23. We are said to be *sanctified by God the Father*
and by *the holy ghost Rom.* 15. 16. See also 1 *Cor.* 6.
we would remember, that of our selves we can do
thing 2 *Cor.* 3. 5. and that *He must work in us b*
will and to do, of his own good pleasure Phil. 2. 13.
it no believer will question the truth of this; yet it
be, it shall be found after tryal, that one maine
of their not growing in grace, and making pro
in this work, is their not acting as believing this
fetting about the work, as if it were a work, w
they themselves could master, and do, without sp
divine help: Therefore the believer would abide,
and act, in the faith of this truth.

3. Therefore believers would not, in going
this work, either trust to their own strength, to th
bites of grace, to their former experiences, to
knowledge and parts, or the like; not yet would
trust to any externall meane, which they are to
bout; because the wisdome, strength and helpe, w
their case calleth for, is not to be found in them: yet
should not think of laying these means and dutyes
for then should they sin against God, they should
judge themselves of the helpe, strength and su
which God useth to convey to the soul, in and by t
of the means: and withall, they should tempt
Lord, by prescribing another way to Him, than
hath thought good to take: The believer then w
use the means and duties prescribed, and that dilige
seriously and constantly; and yet would leane as
to them, and expect help and relief as little from
as if he were not useing, them at all, as we said a

nd indeed this would be a right way, yea the moſt lvantagious and profitable way, of going about dutyes, be diligent in the uſe of them, becauſe of Gods com- and; and yet to place our hope and expectation in od alone, and to look above the ordinances for our elp.

4. Albeit it be true, that the power and grace of God, one, doth begine, and carry on this work of ſanctifi- tion in the ſoul; yet, though he might, did He but e it for his glory, carry on and finish this work in the ul, without the intervention of ſecond cauſes or eans, he hath notwithſtanding thought it fit, for the lory of his name, to worke this work, by means, and articularly by believers ſetting about the work: He orketh not in man, as if he were a block or a ſtone, ut uſeth him as a rationall creature, endued with a ra- ionall ſoul, having uſeful and neceſſary facultyes, and aving a body fitted by organs to be ſubſervient to the ul, in its actions. Therefore the believer muſt not hink to lye by and do nothing: for he is commanded *o worke out his own ſalvation*, and that becauſe *it is God hat worketh in him, both to will and to do*: Becauſe God orketh all, therefore he should worke; ſo reaſoneth he Apoſtle: ſo that God's working is an argument and notive to man to worke, and not an argument to him o lye by idle, and do nothing. And here is the holy art nd divine skill, requiſite in this buſineſſe, to wit, for he believer to be as diligent and active, as if he could ring forth fruit, in his own ſtrength, and by his own working; and yet to be as abſtracted from himſelf, his own grace, ability, knowledge and experience, in hii working, as if he were lying by like a meer block, and only moving as moved by externall force.

5. The ſoul, that would make progreſſe in Chriſti- nity and grow in grace, would remember, that Chriſt is propoſed to us, as a copy, which we are to imitate; nd that therefore we should ſet Chriſt continually be ore us, as our patterne, that we may follow his ſteps *Pet.* 1. 15. and 2. 2. 1. But with all, it would be re-

membered, that He is not like other ensamples or pies, that can helpe the man, that imitateth them other way than by their objective prospect: for ing by faith on this copy, will bring vertue to th that studyeth to imitate, whereby he shall be in to follow his copie the better. O if we knew in rience, what this were, to take a look of Christ's Patience, Long suffering, Meekneſſe, Hatred o Zeal &c. and by faith to pore-in, till, by vertue p ding from that copie, we found our hearts, some sure, framed into the same disposition, or, at least, inclined to be cast into the same mould!

6. The believer would act faith on Christ, a Head of the body, and as the stock, in which the bra are engrafted, and thereby suck sap and life and str from *Him*, that he may work, walk and grow, a cometh a Christian. The believer must *grow up in H* being a *branch in Him*, and must *bring forth fruit in* as the formentioned places clear. Now Christ h tells us, that the branches cannot bring forth fruit, cept they abide in the vine, and that no more c disciples bring forth fruit, except they abide in Him. 15. Therefore, as it is by faith, that the soul, as Ab is united to Christ, as the vine; and as it is by faith, they abide in Him; so is it by faith, that they bring forth fruit: and this faith must grip Ch the Vine, and the Stock, or Root, from which eth sap, life, and strength: faith then must lo Christ, as the fountain of furniture, as the from whence comerh all the influences of streng motion. Christ hath strength and life enough to out, for *the fulneſſe of the God-head dwelleth in bodyly*, and he is also willing enough to commun of his fulneſſe, as the relations *He* hath taken witneſſe. The head will not grudge to give to the m bers of the body spirits, for action and motion will a vine grudge to give sap unto the branches life, strength and furniture will (as it were) nat flow out of Christ unto believers, except they thr un

nbelief, and other distempers, cause obstructions; as ife and sap doth natively and kindely flow from the oot to the branches, or from the head to the members nlesse obstructions stop the passage. It is necessary herefore, that believers eye Christ under these and the ike relations, and look upon Him, as standing (to peak so) obliged by his place and relation, to grant trength and influences of life, whereby they may become fruitful in every good work; and so with holy, umble and allowed boldnesse, presse in faith for new ommunications of grace, vertue, strength, courage activity, and what else they need: for from the head all the body by joints and bands, having nourishment mininstred, increaseth with the increase of God *Col.* 2. 19. *Ephes.* 4. 16.

7. For this cause, believers would lye open unto the influences of Christ, and guaird against the puting of obstructions in the way, through grieving of the Spirit, by which He conveyeth and communicateth those influences unto the soul; and through questioning & misbelieving Christ's faithfulnes, and unchangable willingnes which as a violent humore stoppeth the passage. So then believers would lye open by looking, and waiting, drawing, seeking from *Him*, what they need, and by guarding against every thing, that may provoke the Lord to anger, whether in omission or commission. Here is requisite an holy, humble, sober and watchfull walk, an earnest, serious, and hungry looking out to Him, and a patient waiting for supply and furniture from Him. This is to open the mouth wide, that He may fill it; to lie before the sun of righteousnes, that the beames thereof may beat upon them, & warme and revive them: and to waite as a beggar at this kings gare, till he give the almes.

8. For the strengthening of their hope and faith in this, they would lay hold upon Christ dying, and by his death purchasing all those influences of life and strength, which are requisite for carrying on of the work of grace and sanctification in the soul: for we must be *blessed in Christ with all spiritual blessings. Eph.* 1. 3. The

believer then would look on these influences, as p
sed at a deare rate, by the blood of Jesus Christ
the divine power giveth unto us all things, that pe
unto life and goodlinesse, through the knowledge of
that hath called us to glory and vertue 2 *Pet.* 1. 3.
this will encourage the soul to wait on, and e
the flowing down of influences, and spiritual bles
and showers o grace, to cause the soul to flourish,
become fruitfull; and to urge and presse more ear
by faith the bestowing of the purchased benefites.

9. Moreover, the believer would look on Jesu
standing engaged and obliged to carry on this w
both as receiving them for this end, from the Fa
hence we are said to *be chosen in him, before the fou*
tion of the world, that we should be holy &c. Ephes.
and as dying for them: for *He gave himself for*
Church, *that He might sanctify and cleanse it*, tha
might present it to himself a glorious church, that *it*
be holy Ephes. 5 25. 26 27. He hath *reconciled*
in the body of his flesh, through death to present them
Col. 1. 21. 22. So that the noble covenant of Rede
on may found the certaine hope and expectation o
believer, upon a double account. *First* upon th
count of the Fathers faithfulnesse, who promised
to *Jesus, Viz.* such as should be his children, and
sanctified through Him, and that the pleasure o
Lord, which in part is the work of sanctification, s
prosper in his hand. And *next* upon the accou
Christs undertaking and engaging, as is said, to
his sons and daughters to glory, which must be thr
sanctification, *for without holinesse no man shal*
God. And they must look like himself, who is
Head, a holy Husband, a holy Captaine; and
fore they must be holy members, a holy spous
holy souldiers. So that He standeth engaged to sa
them by his Spirit and word; and therefore is call
Sanctifier. Heb. 2, 11. *for both he that sanctifieth*
they who are sanctified are all of one. Yea, their
with Christ layeth the foundation of this: for

yned to the Lord they become one Spirit 1 *Cor.* 6. 17. and re animated and quickened by one and the same Spirit of life and grace; and therefore must be sanctified by that Spirit.

10. The believer likewise would act faith upon the promises of the new Covenant, of grace, strength, life, &c. whereby they shall walk in his wayes, have Gods lawes put into their mindes, and write into their hearts, *Heb.* 8. 10. *Jer.* 31. 33. and of the new heart, and new spirit, and the heart of flesh, and the Spirit within them to cause them walk in his wayes or statutes, and keep his judgments and do them *Ezech.* 36. 26 27. and the like, wherewith the scripture aboundeth: Because these are all given over to the believer, by way of Testament and legacy, Christ becoming *the mediator of the new Testament, that by means of death, for the redemption of the transgressions, that were under the first Testament, they which are called might receive the promise of eternall inheritance. Heb.* 9. 15. Now Christ by his death hath confirmed this Testament: for where *a Testament is, there must also of necessity be the death of the testatour, for a Testament is of force after men are dead vers.* 16 17. Christ then dying to make the Testament of force, hath made the legacy of the promises sure unto the believer, so that now all the *promises are yea and amen in Christ* 2 *Cor.* 1. 20. He was *made a minister of circumcision to confirme the promises made to the Fathers Rom.* 15. 8. That the eyeing of these promises by faith is a noble meane to sanctification, is cleare, by what the Apostle sayeth, 2 *Cor.* 7. 1 *Having therefore these promises let us cleanse our selves ------ perfecting holinesse in the fear of God.* And it is by faith that those promises must be received *Heb* 11 33 So that the believer, that would grow in grace, would eye Christ, the fundamentall promise, the Testatour establishing the Testament, and the executor or dispensator of the covenant, and expect the good things through Him and from Him, through the conduite and channell of the promises.

11. Yet further, believers would eye Christ's Resurrection, as a publick person: and so look on themselves, and reckon themselves, as riseing virtually with Him, and take the resurrection of Christ as a certain paune and pledge of their sanctification: for so soneth the Apostle *Rom.* 6.4.5.11.13. *we are buryed (*[illegible] *He) with him by baptisme into death, that likeas Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newenesse of life: for we shll be planted also in the likeneſſe of his resurrection, and if we be dead with Christ, we believe, that we shall also live with him ------ therefore reckon ye also your selves to be ----- alive unto God, through Jesus Christ our Lord, and yeeld your selves unto God, as these that are alive from the dead, and your members as instruments of righteousnesse unto God.* The right improving of this ground would be of noble advantage unto the student of holiness: for thence he might with strong confidence conclude, that the work of sanctification should prosper in his hand: for he may now look upon himself, *quickened together with Christ Ephes.* 2.5. Christ dying and riseing, as a publick person, and he by faith being now joyned with him, and united to him.

12 Moreover this Resurrection of Christ may yeeld us another ground of hope and confidence, in this word, for there is mention made of the *power of his resurrection Phil.* 3.10. So that by faith we may draw strength and vertue from Christ, as an arisen and quickened Head, whereby we also may live unto God, & bring forth fruit unto him, and serve no more in *the oldnesse of the letter, but in the newnesse of Spirit. Rom.* 7.4, 6 He was quickened as an Head, and when the head is quickened, the members cannot but look for some communication of life therefrom, and to live in the strength of the life of the head: See *Col.* 3.1.2.

13. Faith may and should also look to Christ, as an intercessor with the Father, for this particular, *John* 17. 17. *Sanctifie them through thy truth, thy word is truth:* and this will adde to their confidence, that the word shall

shall go on: for Christ was alwayes heard of the Father *John* 11. 41. 42. and so will be in this prayer, which was not put up for these few disciples alone.

The believer then would eye Christ as engaging to the Father, to begin and perfect this work; as dying to purchase the good things promised, and to confirme the same; as quickened and riseing as head and a publick person, to ensure this work; and to bestow and actually conferre the graces requisite; and as praying also for the Fathers concurrence; and cast the burden of the work on Him by faith, knowing, that He standeth obliged, by his place and relation to his people, to beare all their burthens, to work all their works in them; to perfect his own work that He hath begun in them; to present them to himself at last a holy bride; to give them the *Spirit to dwel in them Rom.* 8.9.11. and to *quicken their mortall bodyes vers.* 11. and *to lead them vers.* 14. till at length they be crowned, & brought forward to glory. This is to live by faith: when Christ liveth, acteth and worketh in us by his Spirit *Gal.* 2.20. Thus *Christ dwelleth in the heart by faith*: and by this, his people *become rooted and grounded in love*, which is a cardinall grace, and *knowing the love of Christ, which passeth knowledge*, they become *filled with all the fulnesse of God Ephes.* 3.17.19. So that the believer is to commit by faith the work to Christ, and leave the stresse of all the business on Him, who is their life: Yet the believer must not think, to do nothing, nor to lay aside the means & ordinances, but useing these diligently would, in them, commit the matter to Christ, and by faith roll the whole work on Him, expecting, upon the ground of his relations, engadgments, promises, beginnings &c. that He will certainely perfect the work *Phil.* 1. 6. and take it well off their hands, and be well pleased with them, for putting the work in his hands, and leaving it on Him, *who is made of God to us sanctification.*

Cautions.

As in the former part, so here, it will not be amisse

misse to give a few words of caution, for preventi
mistakes.

1. We would bewar of thinking, that perfe
can be attained here: the perfect man, and measu
the stature of the fulnesse of Christ is but coming:
till then the body will but be a perfecting and edifi
through the work of the ministery *Ephes.* 4. 12, 13.
lievers must not think of sitting down on any mea
of grace, which they attaine to here; but they mu
growing in grace, going from strength to strength
they appeare in the upper Zion, with the Apostle
3. 13. *forgetting those things that are behinde, and re
ing forth unto those things which are before, they
presse toward the mark, for the prize of the high ca
of God in Christ Jesus.* It must then be a dreadful d
sion, for any to think, that they can reach to su
degree of perfection here, as not to stand in need o
ordinance any more, Let all believers live in the
stant conviction of their shortcoming and be humbl
and so work out their salvation with fear aud trembl

2. Nor should every believer expect one and
same measure of holinesse, nor can it be expected
reason, that all shall advance here to the same he
of sanctity; for every part of the body hath its own m
sure: and an effectuall working in that measu
and so every joynt of the body supplieth lesse or m
according to its proportion, and contributeth to the
crease of the body, and to the edifying of it selt in lo
as the Apostle clearly showeth *Ephes.* 4. 16. As in
naturall body, the diversity of functions and uses of
members requireth diversity of furniture and streng
so, in the mysticall body of Christ, the members h
not all alike measure, but each hath his proper dist
measure, according to his place and usefulnesse in
body. Believers then would learne much sobriety
and submission, knowing that God may dispense
graces as he will, and give them to each member,
what measure he thinketh good: Only they would t
heed, that their poverty and leanesse be not occasio

through their own careleſneſſe and negligence, in ot plying the meanes of grace with that faithfulneſſe, nd ſingle dependence on Chriſt, that they ought.

3. It would be remembered, that there may be me progreſſe made in the way of holineſſe, when yet e believer may apprehend no ſuch thing; not only beuſe the meaſure of the grouth may be ſo ſmall and diſcernable, but alſo becauſe even where the growth it ſelf is diſcernable, the Lord may think it good for iſe ends, to hide it from their eyes, that they may be eeped humble, and diligent; while as if they ſaw ow matters ſtood indeed with them, they might; without a new degree of grace) ſwell and be puffed p, yea even forget God, and misken themſelves and thers too. Likewiſe this may proceed from ſuch an rneſt deſire after more, that they forget any meaſure ey have gotten, and ſo diſpiſe the day of ſmall ings.

4. There may be a progreſs in holineſs, though not that particular, which the believer is moſt eying, to is ſenſe and apprehenſion: for when he thinks he is ot growing in *Love* to, and *Zeal* for, God &c. he ay be growing in *Humility*, which is alſo a member f the new man of grace; and when he can perceive no routh in *Knowledge*, there may be a grouth in *Affeion and Tenderneſſe*. And if the work be carryed on in ny joynt or member, it decayeth in none, though it ay be better apprehended in one, than in another.

5. There may be much holineſs, where the believer s compleaning of the want of fruits, when under hat diſpenſation of the Lord towards him, he is made o ſtoup before the moſt high, *to put his mouth in the duſt, if ſo be there may be hope*, and pleaſantly to ſubmit to God's wiſe ordering, without grudging, or quarrelling with God for what He doth; and to accept weetly the punishment of his iniquity: if he ſee guilt lying at the root of this diſpenſation. Where there is a ſilent ſubmiſſion to the ſoveraigne and only wiſe diſpoſeing hand of God, and the man is ſaying, if he will

not

not have me to be a fruitfull tree in his garden, grow and flourish as the palme tree, Let me be a s only let me be keeped within the precincts of his ga that his eye may be upon me for good let me a within his courts, that I may behold his counten there is grace, and no small measure of grace. T an hired servant is much *Luke* 15. 19.

6. But withall, it would be observed, that this cious frame of soul, that is silent before God, unde verall disappointements, is accompanied with singleness of heart, in panting after more holiness, with seriousness and diligence in all commanded du waiting upon the Lord, who is their hope and salvation, in each of them: and with mourning for own sinful accession to that shortcoming in the pectations.

7. We would not think that there is no progre Christianity, or grouth in grace, beause it cometh our way, or by the instruments and means, that most expect by: possibly we ar too fonde on some strumens and means, that we preferre to others, we think, if ever we get good, it must be that way, by that meane, be it private or publick: and God give a proof of his Soveraignity, and check us for folly. By taking another way: He would not be fou of the Bride, neither by her seeking of him secretly her bed by night; nor more publickly, by going ab the city, in the streets & broad wayes; nor by the me of the watchmen *Cant.* 3. 1. 2. 3.

8. Nor would we think, that there is no grouth in work of grace, because it cometh not at such or suc prelimited or fore-set time: nor would we think matter desperate, because of our looking long, waiting, and asking, and labouring, and yet seeing sensible advantage: Such and such a believer (say the soul) made great progresse in a short time, bu come no speed, for as long as I have been at this scho O! we should beware of limiteing the holy one of Isra Let us be at duty, and commit the event to Him.

9.

9. It is not a fit time, to take the measure of our graces, as to their sensible grouth and fruitfulnesse, when devils are broken loose upon us; temptations are multiplyed, corruptions make a great noise, and we are meeting with an horrible tempest shaking us on all hands: for it will be strong grace, that will much appear then; It will be a strong faith, that will say, *though He Kill me, yet will I trust in Him.* At such a time it will be much if the man keep the ground he hath gained, thought he make no progress: It will be much for a tree to stand, & not be blowne out of the ground, in the time of a strong & vehement storme of winde, thoughit keep not its flourishes, and yeeld not fruit. The trees, which in a cold winter day bear neither leafs nor fruit, must not be said to go back, nor not to grow, because when the spring cometh againe, they may revive, & be as fruitfull as ever

10. We would not alway measure our graces by what appeareth outwardly; for there may be some accidental occurrence, that may hinder that: and yet grace be at work within doors, which few or none can observe. The Believer may be in a sweet and gracious frame, blushing before the Lord, yea melting in love, or taken up with spirituall meditations, and wondering, when as to some externall duties, it can finde no present disposition, through some accidentall impediment or other, so that to some, who judge most by outward appearance, no such thing as the active working of grace in life can appeare

11. We would think it no small measure or degree of holinesse, to be with singlenesse of heart pursueing it, even though it should seem to flee from us: to be earnestly panting after it, and hungering and thirsting for it: *Nehemiah* thought this no small thing, when he said *Neh* 1. last. *O Lord, I beseech thee, let now thine eare be attentive to the prayer ----- of thy servants, who desire to feare thy name.*

12. Whatever measure of holinesse the believer win to, he would take speciall heed, that he place no part of his confidence of his being accepted and justified before God,

God, in it; as if that could come in as any part of price to satisfy justice: but when he hath done all, him call and account himself an unprofitable serv... Though believers will not be so grosse, as to s... thus; yet sure, their justifying of their holding a... from God, because they find not such a measure grace and holinesse, as they would have, lockеth much this way, and sayeth, that they leane too m... hereunto, in the matter of the acceptance of their p... sons before God. Now this would be specially gua... ed against, lest their labour be in vain.

Objections answered.

An Objection or two must here also be removed: *first* some may say: That though they have been bouring and striveing and working, now for some l... time, yet they can perceive no advancement, they ... as far short as ever.

Answer 1. Hath it not been found, that some h... complained without cause? Have not some compl... ed of their fruitlesnesse, and want of grouth, that o... good Christians would have thought themselves v... happy, if they had but advanced half so fare, as t... saw them to have done?

2. But be it so, as it is alleiged, what if the fault ... their own? What if the cause of this be, that they ... tempt things in their owne strength, leaning to t... own understanding, or habites of grace, or me... &c. and that they do nor go about duties, with th... single dependence on Christ that is requisite; nor ... they suck life, strength and sap from Him by fa... through the promises; nor give themselves up to H... by faith, that He may worke in them both to w... and to do? Should not this be seen, mourned for, a... helped?

3. If all this shortcoming and disappointment ca... them lye in the dust, and humble themselves mo... and more before the Lord, the grace of humility ... growing, and that is no small advantage, to be grow... ing downward.

4. Wit...

4. Withall, they would do well to hold on in duty, looking to Christ for help, and rolling all difficulties on *Him*, give themselves away to Him, as their Head and Lord, and so continue their life of faith, or their consenting to let Christ live in them by faith, or work in them by his Spirit, what is wel pleasing in his sight, and waite for the blessing and fruit, in God's own time.

Next it will be *Objected*. Though we might wait thus; yet how unedifying are we unto others, when there appeareth no fruit of the spirit of grace in us?

Answer. A Christian behaviour and deportment, under the sence of fruitlesnesse, expressing an holy submission of soul unto God as Soveraigne, much humility of minde before Him, justifying of God and taking guilt to themselves, with a firme resolution to waite on patiently, in the use of means appointed, cannot but be edifying to Christian soules. such exercises being really the works and fruit of the Spirit of grace working within.

But *thirdly* Some may say, How are then the promises of the covenant made good? *Answere* 1. The same measure of sanctification and holinesse is not promised to all.

2. No great measure is promised to any absolutly. So much indeed is secured to all believers, as shall carry them to heaven, as without which they cannot see God: but much as to the degrees depends on our performing through faith the conditions requisite, to wit, on condition of our abideing in the vine, of our acting faith on Him &c. and when these and the like conditions are not faithfully performed by us, what can we expect? So the Lord hath appointed a way, wherein He will be found, and will have us to waite for strength and influence from *Him*; and if we neglect those means, which He hath appointed, how can we expect the good, which He hath promised in the use of these means?

3. The Lord hath his owne time of making good all his

his promises, and we must not limite Him to a d

4 Hereby the Lord may be trying and exerci thy Faith, Patience, Hope, Dependence, Subm Diligence &c. and if these be in thee and abound, t shal make, that thou shal neither be barren, nor fruitfull in the knowledge of our Lord Jesus Chr 2 *Pet.* 1. 11.

But *lastly* it will be enquired, what can support believing soul, in this case?

Answer 1. The consideration and faith of the co nant of Redemption, wherein both the Fathers eng ment to the Son, and the Sons engadgment to the ther, secureth grace and holinesse, and salvation to believer. And whatever we be, They will be true each other, our unbelief will not make the faith God of none effect.

2. The consideration of the noble and faithfull p mises, contained in the covenant of Grace, which sh be all made good in due time.

3. If we be humbled under sence of our failings short comings, and made to mourne before the Lo and stirred up to more diligence and seriousnesse, th may yeeld comfort to our soul If we be growing Humility, godly Sorrow, Repentance, Diligenc and be gripping faster by faith to the Root, we want ground of joy and support: for if that be, we cann want fruit.

4. It should be matter of joy and thanks giving, th the believer is keeped from turning his back on t way of God, and keeped with his face still *Zion*-w though he make but little progress; yet he is still lo ing forward, and creeping as he may waiting at God door, begging and asking, studying, labouring, a endeavouring for strength to go faster.

5. It is no small matter of peace and comfort, if w be keeped from fretting grudging and repineing at t Lords dispensations with us, and be taught to sit silent the dust, adoreing His Soveraignity, and ascribeing iniquity to our maker.

CHA

CHAP. VIII.

How to make use of Christ, for taking the guilt *of our dayly out-breakings away.*

THE next part of our sanctification, is in reference to our dayly failings and transgressions, committed, partly through the violence of temptations, as we see in *David* and *Peter*, and other eminent men of God; partly through dayly infirmities, because of our weakness and imperfections: for *in many things we offend all* 3. 2. and if *we say we have no sin, we deceive ourselves, and the truth is not in us* 1 *John* 1. 8. *A righteous man falleth seven times Prov.* 24. 16. *There is not a just man upon earth, that doth good and sinneth not. Eccles.* 7. 20. and Solomon further sayeth 1 *King.* 8. 46. that *there is no man that sinneth not.* This being so, the question is, how Christ is to be made use of, for taking of these away.

For satisfaction to this, it would be considered, that in those dayly outbreakings there are two things to be noticed, *first* there is the Guilt, which is commonly called *Reatus* pœnæ, whereby the transgressour is liable to the sentence of the law, or to the penalty annexed to the breach thereof, which is no less then God's curse: for *cursed is every one that abideth not in all things, which are in the law to do them Gal.* 3. 10. *Next*, there is the Staine or blote, which is called *Reatus culpæ*, whereby the soul is defiled and made, in so far, incapable of glory (for nothing entreth in there which defileth) and of communion and fellowshipe with God, who is of purer eyes, then He can behold iniquity. So that it is manifest, how necessary it is, that both these be taken away, that they may not stand in our way to the Father. And as to both, we must make use of Christ, who is the only way to the Father.

And this we shal now clear: and *first*, speak of the taking away of the *Guilt*, that is contracted by every sin: and for this cause, we shall briefly speak to two things:

things: *first*, Shew what Christ hath done as M... or, for this end, that the guilt, contracted b... dayly failings and outbreakings, might be taken... *Secondly*, shew what the believer should do, f... getting of guilt taken away in Christ: or, ho... should make use of Christ, for reconciliation ... God after transgresions; or for the taking away o... guilt that he lyeth under, because of his violation o... law.

As to the *first*, We say, Christ, for taking awa... Guilt contracted dayly, hath done these things.

1. Christ laid down his life *a ransome for all th... of the Elect*: both such as were past before they belie... and such as were to be committed after. His blood ... shed for the remission of sins, indefinitly, and with... distinction *Mat.* 26. 28.

2, And this was done according to the tenour o... covenant of Redemption, wherein the Father c... *all our sins to meet together on Him Esai.* 53. 6 ... *made Him sin*, or a sacrifice for sin, indefinitely 2... 5. 21. and so did not except the sins committed ... conversion.

3. Having satisfied justice, and being risen ... the dead, as a Conquerour, He is now exalted ... *a Prince to give Repentance and Remission of sios Ac...* 31. Now repentance and remission of sins his pe... have need of, after conversion, as well as before ... version.

4. There are promises of pardon and remissio... sins in the new covenant of Grace, all which are se... and confirmed in the blood of Jesus *Jer.* 31. 34.— *I will forgive their iniquity, and I will remember ... sin no more*: and *Chap.* 33. 8. *And I will cleanse ... from all their iniquity, whereby they have sinned ag... me: & I will pardon all their iniquities, whereby they ... sinned against me, & whereby they have transgressed ... me. Esai.* 43. 25. *I even I am he that bloteth out thy ... gresions for mine own sake; and will not remember thy ...*

5. Though there be no actuall pardon of sins ...

they be committed, and repented of, according to the tenor of the gospell *Matth* 3. 2. *Luke* 13. 3. *Act.* 2. 38. and 8. 22. yet, while Christ *beare all the sins of his people upon the crosse* they were all then *virtually* and *meritoriously* taken away: of which Christ's resurrection was a certaine pledge and evidence: for then gote *He* his acquittance from all, that either law or justice could charge Him with, in behalf of them, for whom He laid down his life a rasome *Rom.* 8 33. 34. *who shall lay any thing to the charge of God's elect? Its God that justifieth, who is he that condemneth? It is Christ that died, or rather that is risen againe* &c.

6. So that by vertue of Christ's death, there is a way laid down, in the covenant of grace, how the sins of the elect shall be actually pardoned. *viz.* That at their conversion and first laying hold on Christ by faith, all the sins, whereof they then stand guilty, shall be actually pardoned and forgiven, in their justification: and all their after sins shall also be actually pardoned, upon their griping to Christ of new by faith, and turning to God by repentance. And this way is agreed to by *Father* and *Son*, and revealed in the gospel, for the instruction and encouragement of believers: and all to the glory of his free grace. *In whom we have redemption* (sayeth the Apostle *Ephes.* 1. 7. 8. 9.) *through his blood, the forgiveneſſe of sins, according to the riches of his grace wherein He hath abounded toward us, in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which He purposed in himself.*

7. Beside Christ's *Death* and *Resurrection*, which give ground of hope of pardon of dayly out-breakings; there is likewise his *Intercession* usefull for this end: for sayeth the Apostle *John* 1 *Epist.* 2. 1. 2. --- *If any man sin, we have an advocat with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.* This intercession of his is a special part of his Priesthood, who was the great High-priest *Heb.* 4. 14. 16. and a compleating part *Heb.* 8. 4. and 9. 8. and

upon this account it is, that *He is able to save to the uttermost all that come to God through Him, because He liveth for ever to make intercession for them Heb.* 7. 25. for by his intercession is the work of redemption carryed on, the Purchased benefites applyed; and particularly new grants of remission are through his intercession issued forth. He pleading and interceeding, in a way suteable to his glorified condition, upon his death and propitiation made, while he was upon the crosse, accepted of the Father, and declared to be accepted by his resurrection, ascension, and sitting at the Fathers right hand. And thus, as believers are reconciled to God by Christs death, they are saved by his life. *Rom.* 5. 10. So that Christ's living for to be an intercessour, makes the believers salvation sure; and so layeth down a ground for taking away of dayly outbreakings, which, if not taken away, would hinder and obstruct the believers salvation.

8. And as for the condition requisite to renewed pardon, viz *faith* and *Repentance*, Christ is the worker of both: for He is *a Prince exalted to give Repentance*: first and last *Act.* 4, 30. and as He is *the author of faith*, so He is *the finisher of it Heb.* 12. 2.

As to the *second* particular, namely, what believers should do for getting the guilt of their dayly failings and outbreakings taken away by Christ: or how they should make use of Christ for this end; I shal for clearing of it, propose those to things to consideration.

1. We would beware, to think, that all our after actual transgressions are actually pardoned, either when Christ dyed, or when we first believed in Christ as some suppose; for sin cannot properly be said to be pardoned before it be committed, *David* was put to sue out for pardon, after his actuall transgression was committed: and not for the mere sense and feeling of the pardon, or the intimation of it to his Spirit, when he cryed out *Psal.* 51. 2. ---- *blot out my transgressions, wash me &c.* & vers. 9. *hide thy face from my sins, & blot out all mine iniquities* and vers. 14. *deliver me from blood guiltinesse*

Sure

Sure when he spoke thus, he sought some other thing, than intimation of pardon to his sense and conscience; for that he desired also, but in far more clear expressions *vers.* 8. *make me to hear joy and gladnesse* &c. and *vers.* 12. *restore unto me the joy of thy salvation &c.* Scripture phrases to expresse *remission* import this. viz *Covering of sin, Pardoning of debts, Blotting out of sins. Hideing of God's face from sins*, not *Remembering of them, Casting of them behinde his back, Casting of them into the sea, Removing of sins Psal.* 103. 12. *a lifting off of sin, or Taking it away, a Non-imputation of sin Psal* 33. 1. 2. These and the like phrases, though many of them be metaphoricall; yet do all of them clearly evince, that sin must first have a being, before it can be pardoned. The same is clearly imported by the gospel conditions, requisite before Pardon, such as *acknowledgment of sin* 1 *Iohn* 1. 9. which we see was practised by the worthies of old, *David Psal*, 32. and 51. *Nehemiah Cap.* 9. *Ezra Cap.* 9. and *Daniel Chap.* 9. *Confessing and Forsakeing* of it *Prov.* 28. 13. *Sorrowing for it* and Repenting of it, and laying hold on Christ by faith, &c. The reason why I propose this, is not only to guard against this *antinomian* error: but also to guaird the soul from security, to which this doctrine hath a naturall tendency: for if a person once think, that all his sins were pardoned, upon his first believing, so that many of them were pardoned before they were committed; he shall never be affected for his after transgressions, nor complean of a body of death, nor account himself miserable upon that account, as *Paul* did *Rom* 7. 24. nor shal he ever pray for remission, though Christ hath taught all to do so, in that patern of prayer; nor shal he act faith upon the promises of pardon, made in the covenant of grace, for after transgressions, or for transgressions actually committed *Jer.* 31. 34. and 33. 8. *Heb.* 8. 12. and so there shall be no use made of Christ for new pardons, or remissions of new sins.

2. The believer would remember, that among other things, antecedently requsite to remission of posterior

actuall transgressions, *gospel Repentance* especially r
quired *Luk.* 13. 3. *Mat.* 3. 2. *Ezeck.* 18. 28. 30.
Luk. 15. 17. 18 *Hos.* 2. 6. 7. *Ezeck.* 14. 6. where
a Sinner, through the helpe of the Spirit, being co
vinced not only of his hazard by reason of sin, but a
so of the filthinesse and hatefulnesse of sin; and havi
a sight of the mercy of God in Christ Jesus to sinner
turning from their sin, doth turne from those sins unt
God, with a full purpose of heart, in his strength, t
follow Him and obey his lawes: and hereby the so
is brought to loath its self and sin, and is made willi
to desire, seek for, accept of & prize remission of sin
This makes them more warry in time coming, a
carefull: *for behold* (sayes the Apostle 2 *Cor.* 7. 11.
*This self same thing that yee sorrowed after a godly so
what carefulnes it wrought in you; yea, what clearin
of your selves: what indignation, yea what fear: ye
what vhement desire: yea what Zeal: yea what reveng
&c.* Thus is God glorified in his justice, *Psal.* 51.
and his mercy is acknowledged, in not entering w
us into judgement, nor casting us into hell, as
might have done in justice.

3. Yet it would be remembered, that though it h
seemed good in the Lord's eyes, to chuse this meth
and appoint this way of obtaining pardon of sins d
ly committed, for the glory of his grace and mer
and likewise for our good, we must not ascribe
much unto Repentance, in the matter of pardon:
must not make it a cause of our remission, either effi
ent or meritorious: we must not think, that it h
any hand in appeaseing the wrath of God, or in sati
ing of justice: pardon must alwayes be an act of Go
free grace, unmerited at our hands; and procured
lone through the merites of Christ; we must not
repentance in Christ's room and place, nor ascribe
imperfection unto his merites, as if they needed
supply from any act of ours: we must beware of le
ing to our Repentance, and godly Sorrow, even so
as to think to commend ourselves to God thereby,
we may obtaine pardon.

4.

4. The believer would consider seriously the dreadfulnesse of the their condition, who are lying under the lash of the law for sin, The law *sayeth*, *cursed is every one that continueth not in all things written in the law*: and every sin is a transgression of the law: so that, according to law and justice, they are in hazard: for every sin in it self exposeth the sinner to eternal wrath, sin being an offence against God who is a righteous judge, and a breach of his law. A right sight and apprehension of this, would serve to humble the sinner before God, and make him more earnest in seeking out for pardon; that this obligation to punishment might be removed.

5. The believer would not only consider the sin it self; but also take notice of all its *Aggravations*. There are peculiar aggravations of some sins, taken from the time, manner and other circumstances, which rightly considered will helpe forward the work of humiliation: And the sins of believers have this aggravation, above the sins of others, that they are committed against more love, and speciall Love, and against more opposition and contradiction of the grace of God within the soul, against more light and conviction &c. and therefore, their humiliation upon this account ought to be singulare and serious, So was it with *David*, when he took notice of the speciall aggravations of his sin *Psal* 51. 4, 6. 14. and *Ezra. cap.* 9. and *Nehemiah* Cap. 9. and *Daniel* 9. This considering of sin with its due aggravations, would helpe to prize mercy at an high rate, and cause the soul more willingly waite for, and more seriously seek after Remission; knowing that God is more angry for great sins than for sins of infirmity, & may therefore pursue the same with sorer judgments, as He broke *David's* bones his comforts &c.

6. The believer would be convinced of an *impossibility of doing any thing in himself*, which can procure pardon at the hands of God: should he weep, cry, afflict himself, and pray never so, all will do nothing by

way of merite; for the taking away of the least sin that ever he committed: and the conviction of this would drive him to despaire in himself: and be a meane to bring him cleanly off himself, & to look out for mere mercy in Christ Jesus. So long as, through the deceitfulnesse of Satan, the false heart inclineth to the old bias, and hath its eye upon any thing in it self, from whence it draweth its hops and expectation of pardon and acceptance, it will not purely act faith on Christ for this end, and so he will lose all his labour, and in end be disapointed. Therefore the believer would guard against this, and that so much the more, that the false deceitful heart is so much inclined thereto; and that this deceit can sometime work so cuningly, that it can hardly be discerned, being fairded over with many false glosses and pretexts, and that it is so dishonourable to Jesus, and hurtful and prejudiciall to the soul.

7. The believer would act faith on the promises of pardon in the new covenant, as having a right to them through Jesus Christ, and challenge with humble boldnesse, the fulfilling of the same according to that 1 John 1.9. *If we confesse our sins, he is faithfull and just to forgive us our sins.* So that the believer may not only take hold of mercy, and grace in God, as an incouragement and invitation to go to God for pardon, but even of the justice and righteousnes of God, because his faithful promises: and the believer would have here a speciall eye to Christ, *in whom all the promises are yea and amen*, and look for the accomplishment of them through Him, and for his Sake alone.

8. Faith would eye Christ, as *hanging upon the cross* and offering up himself, through the eternall Spirit, a sacrifice to satisfie divine justice, for all the sins of his own chosen ones: we cannot think, that Christ bare but some of their sins, or only their sins, committed before conversion; and if he bare all, as the Father laid all upon Him, the believer is to lay hold on Him by faith, as hanging on the cause, and

well for taking away of the guilt of sins committed after conversion, as before. His sacrifice was a sacrifice for all, *and He bare our sins* without distinction or exception, *in his own body on the tree*, 1 *Pet.* 2. 21. *David* had his eye on this, when he cryed out *Psal.* 51. 7. *purge me with hysope*, hysope being sometimes used in the legall purifications, which typified that purification, which Christ really wrought, when He gave himself a sacrifice for sin *Levit.* 14.6. *Num.* 19.18.

9 The believer looking on Christ, dying as a Mediator, to pacifie the wrath of God, and to make satisfaction to the justice of God, for the sins of his people, would *renew his consent unto that gracious, and wise contrivence of heaven*, of pardoning sins, through a crucified Mediator, that mercy and Justice might kisse each other, and be glorified together: and declare again his full satisfaction with Christ's satisfying of justice for him, and taking away the guilt of his sins, by that blood, that was shed upon the cross, by taking those sins, whereof now he standeth guilty, and for which he is desirous of pardon, and by faith nailing them to the cross of Christ, and rolling them on his shoulders, that the guilt of them, as well as of the rest, might be taken away, through the merites of his death and satisfaction. Thus the believer consenteth to that noble act of free grace, whereby the Lord made all our sins to meet together on Christ, when he taketh those particular sins, wherewith now he is troubled, and casteth them in into the heape, that Christ, as the true scape-goat, may carry all away. This is to lay our hands on the head of our sacrifice.

10. The believer hath another ground of comfort to grip to, in this case, and that is, Christ's eternall Priest-hood, whereby he makes intercession for the transgressions of his people, and as their advocate and atturnay with the father, pleadeth their cause, whereby he is able to save them to the last, and uttermost step of their jurnay, and so to save them from the guilt

of all casuall and emergent sins, that might hinder salvation, So that the believer is to put those sins, that now he would have pardoned, into the hands of Christ, the everlasting intercessour and alsufficient advocat, that He, by vertue of his death, would obtaine a new pardon of these their failings, and transgressions, and deliverance from the guilt thereof; and their acceptance with the Father notwithstanding of these transgresions.

11. Thus believers eyeing Christ as *Dying* Riseing againe, Ascending, and as Sitting at the Fathers right hand, there to be a Priest for ever, after the order of *Melchisedeck*, and to interceed for his own, and to see to the application of what benefites, pardon, favours, & other things they need, from all which they have strong ground of comfort and of hope, yea and assurance of pardon, would acquiesce in this way; and having laid those particular sins, under the burden whereof they now groan, on Christ the mediator, dying on the crosse to make satisfaction, and ariseing to make application of what was purchased, and having put them in his hand, who is a faithfull High priest, and a noble Intercessour, would remember, that Christ is a *Prince exalted to give Repentance and Remission of sins*: and so expect the sentence even from Him as a Prince now exalted, and as having obtained that of the Father: even a power to forgive sins, justice being now sufficiently satisfied, through his death: yea and as *having all power in heaven and in earth*, as being *Lord both of the dead and of the living*. Sure a right thought of this would much quiet the soul, in hope of obtaining pardon through Him; seing now the pardon is in his own hand, to give out, who loved them so dearly, that he gave himself to the death for them, and shed his heart blood to satisfie justice for their transgressions. Since he, who hath procured their pardon at so dear a rate, and is their atturnay to agent their businesse at the throne of grace, hath now obtained the prayed-for and looked-for pardon, and hath it in his own hand, they will

for taking away dayly guilt.

will not queſtion but *He* will give it, and ſo abſolve them from their guilt.

12. The believer, having taken this courſe, with his dayly provocations, and laid them all on *Him*, would *acquieſce in this way*, and not ſeek after another, that he may obtaine pardon. Here he would reſt, committing the matter by faith in prayer to Chriſt, and leaving his guilt and ſins on Him, expect the pardon: yea conclude, that they are already pardoned: and that for theſe ſins, he ſhall never be brought unto condemnation; whatever Satan and a misbelieving heart may ſay or ſuggeſt afterward.

Thus ſhould a believer make uſe of Chriſt, for the taking away of the Guilt of his dayly transgreſsions; and for further clearing of it, I shal adde a few cautions.

Cautions.

1. How ever the believer is to be much moved at and affected with his ſins and provocations, which he committeth after God hath viſited his ſoul with ſalvation, and brought him into a covenant with himſelf; yet he muſt nōt ſuppoſe, that his ſins after juſtification do marre his ſtate; as if thereby he were brought into a Non-juſtified ſtate, or to a Non-reconciled ſtate. It is true, ſuch ſins, eſpecially if groſſe, whether in themſelves, or by reaſon of circumſtances, will darken a mans ſtate, and put him to ſearch and try his condition, over againe. But yet we dar not ſay, that they make any alteration in the ſtate of a believer: for once in a juſtified ſtate alwayes in a juſtified ſtate. It is true likewiſe, that as to thoſe ſins, which now he hath committed, he cannot be ſaid to be acquited or juſtified, till this pardon be got out by faith and repentance, as is ſaid; yet his State remaineth fixed and unchanged; ſo that though God, ſhould ſeem to deal with ſuch in his diſpenſations, as with enemies; yet really his affections change not; he never accounteth them real enemies; nay love lieth at the bottom of all his ſharpeſt diſpenſa-

tions. *If they forsake his law, and walk not in his judgments, if they break his statutes and keep not his commandments, he will visite their transgression with the rod, and their iniquity with stripes: nevertheless his loving kindnesse will he not utterly take from them, nor suffer his faithfulnesse to fail: his covenant will he break nor alter the thing that is gone out of his lips Psal.* 89. 30. 31. 33. 34. And againe, though after transgressions may waken challenges for former sins, which have been pardoned and blootted out, and give occasion to Satan to raise a storme in the soul, and put all in confusion; yet really sins once pardoned cannot become againe unpardoned sins. The Lord doth not revoke his sentence, nor alter the thing that is gone out of his mouth. It is true likewise, that a believer, by committing of grosse sins, may come to misse the effects of God's favour and good will, and the intimations of his love and kindnesse, and so be made to cry with *David Psal.* 51 8. *make me to heare joy and gladnesse* and *vers.* 12. *restore unto me the joy of thy salvation*, &c. Yet that really holdeth true, that *whom he loveth he loveth to the end*; and *He is a God that changeth not*; and *his gifts are without repentance.* Yea though grieving of the Spirit may bring souls under sharp throwes, and pangs of the Spirit of bondage, and terrours of God, and his sharpe arrowes, the poyson whereof may drink up their spirits; and so be far from the actuall witnessings of the Spirit of Adoption: yet the Spirit will never be againe really a Spirit of bondage unto fear, nor deny his own work in the soul, or the souls real right to, or possession of that fundamentall privilege of Adoption; or say, that the soul is no more a Son, nor within the covenant.

2. The course before mentioned is to be taken with all sins, though. 1. They be never so *hainous* and *gross.* 2 Though they be *accompanyed with never such aggravating* and *crying aggravations.* 3. Though they be sins *frequently fallen into*: and. 4. Though they be *sins many* and *heaped together. Davids* transgression

was a hainous sin, and had hainous aggravations, yea there was an heap and a complication of sins together in that one; yet he followed this course. We find none of those kinde of sins excepted in the new covenant; and where the law doth not distinguish, we ought not to distinguish: where God's law doth not expressely exclude us, we should not exclude our selves. Christs death is able enough to take away all sin. If through it a believer be justified from all his transgressions committed before conversion, why may not also a believer be, through vertue of it, justified from his gross and multiplied sins committed after conversion? *The blood of Christ cleanseth from all sin*: Christ hath taught his followers to pray, *forgive us our sins, as we forgve them that sin against us*; and he hath told us also, that *we must forgive our brother seventy times seventy times Mat.* 18. 22. We would not be discouraged then from taking this course, because our sins are such and such; nay rather, we would look on this, as an argument to presse us more unto this way, because the greater our sins be, the greater need have we of pardon, and to say with *David Ps.* 25 11. *Pardon mine iniquity; for it is great.*

3. We would not think, that upon our taking of this course, we shall be instantly freed from challenges, because of those sins, for pardoning whereof we take this course: nor should we think, that because challenges remaine, that therefore, there is no pardon had, or that this is not the way to pardon: for, as we shal shew afterward, pardon is one thing, and intimation of pardon is another thing: we may be pardoned, and yet suppose that we are not pardoned; challenges will abide, till the conscience be sprinkled, and till the Prince of peace command peace to the conscience, and put the accuser to silence; who, when he can do no more, will marre the peace of a believer, as long as he can, and stop the current of his comforts, which made *David* pray, that God *would restore to him the joy of his salvation Psal.* 51.

4. Nor

4. Nor would we think, that upon our taking of this course for the pardon of our sins, we shall never thereafter meet with a challenge upon the account of these sins. It is true, when sins are pardoned, they are fully pardoned in God's court, and that obligation to condemnation is taken away, and the pardoned person is looked upon as no sinner, that is, as no person liable to condemnation because of these sins; for being pardoned he becometh just before God; yet we darre not say, but conscience afterward, being alarmed with new transgressions, may mistake, as people suddenly put into a fright are ready to do: nor dar we say, that God will not permit Satan, to upbraid us with those sins, which have been blotted out long ago, as he suffered *Shimei*, who was but an instrument of Satan, to cast up to *David* his blood guiltinesse, which had been pardoned long before. The Lord may think good to suffer this, that his people may be keeped humble; and made more tender and watchfull, in all their wayes.

5. Believers would not mis-improve or abuse this great condescendency of free grace, and take the greater liberty to sin, because there is such a sure, saif, and pleasant way of getting those sins blotted out and forgiven. *Shall we sin because we are not under grace, but under the law? That be far from us*, sayeth the Apostle *Rom* 6. 15. This were indeed to turne the grace of God into lasciviousnesse. And it may be a question, if such as have really repented, and gotten their sins pardoned, will be so ready to make this use of it: sure, sense of pardon will work some other effect, as we see *Ezech.* 16. 62. 63.

6. The believer, ingoing about this work of nailing his sins to the crosse of Christ, & of improving Christ's Death, Resurrection & constant intercession, for the obtaining of pardon would not think of going alone, or of doing this, in his own strength: for of himself he can do nothing. He must look to Christ for grace, to help in this time of need, & must goe about this duty with dependence

on

on Him, waiting for the influences of Light, Counsell. Strength, and Grace from Him to repent and believe: for He is a Prince exalted to give repentance, first and last, and He is the author and finisher of faith: so that without Him we can do nothing.

7. Let the believer beware of concluding, that he hath got no pardon, because he hath met with no sensible intimation thereof, by the flowing in of peace and joy in his soul. Pardon is one mercy, and intimation of it to the soul is another distinct mercy, and separable from it: shall we therefore say, we have not gotten the *first*, because we have not gotten *both*? The Lord, for wise reasons, can pardon poor sinners, and not give any intimation thereof; to wit, that they may watch more against sin afterward, and not be so bold as they have been, and that they may finde more in experience, what a bitter thing it is to sin against God, and learne with-all to depend on Him for lesse and more: and to carry more humbly: for it may be, God seeth, that if they saw their sins pardoned, they would forget themselves, and rush into new sins againe.

8. The believer must not think it strange, if he finde more trouble after greater sins, and a greater difficulty to lay hold on Christ for pardon of those, then for pardon of others: for as God hath been more dishonourred by these; so is his anger more kindled, upon that account: and it is suteable for the glory of God's justice, that our sorrow for such hainous sins be proportionably greater: and this will likewise increase the difficulty: and ordinarly the effects of God's fatherly displeasure, make deeper wounds in the soul after such sins, and these are not so easily healed: all which will call for suteable and proportionably greater godly sorrow and repentance, and acts of faith, because faith will meet with more opposition and discouragment there; and therefore must be the more strong, to go thorow these impediments, and to lay hold on his crosse. Yet though this should make all watchfull, and to guaird against grosse and crying sins, it should not

drive

drive any to dispaire, nor to say, with that dispairing wretch, *their sin is greater than it can be forgiven*, the ocean of mercy can drown and swallow up great, as well as lesser sins: Christ: is an all sufficient Mediator, for the greatest sins, as well as for the least. *O for thy names sake pardon mine iniquitie, for it is great*, will come in season to a soul ready to sink with the weight of this milstone, tied about its neck.

9. As the greater sins should not make us dispaire of taking this course for remission; so nor should the smalness of sin make us to neglect this way: for the least sin cannot be pardoned but through Jesus Christ; for the law of God is violated thereby, justice provoked, God's authority vilipended &c. and therefore cannot be now pardoned, by reason of the threatnings annexed to the transgression of the law, without a ransome: death is the wages of all sin, lesser and greater; and the curse is due to all sinners greater and smaller. Therefore the believer would not suffer one sin, seen and discovered, to lie unpardoned; but on the first discovery thereof, take it away to Christ, and nail it to his cross.

10. The believer would not conclude, that his sins are not pardoned, because possibly temporal strokes, inflicted because of them, are not removed: for though *Davids* sin was pardoned; yet, because of that sin of his temporall stroke attended him and his family, to his dying: for not only did God cut off the childe 2 *Sam.* 15. but told him, that the *sword should never depart from his house*, and that *He would raise up evil against him, out of his own house*, and give his wives to one, that should lie with them in the sight of the sun *vers.* 10. 11. So we read, that the Lord took vengeance on their inventions, whose sins he had pardoned *Psal.* 99. 8. God may see this fit and expedient, for his own glory, and for humbling of them, and causing them feare the more to sin against him. Yea not only may temporal calamities be inflicted, because of sin pardoned; or continued, after sin is pardoned; but even sense of God's displeasure may continue

tinue after pardon, as appeareth by that penitential *Psal.* 51. penned by *David*, after *Nathan* had spoken to him concerning his sin.

Questions or *Objections* answered.

1. What course shall we take with secret sins? I *answer.* This same course must be followed with them: There is an implicitie repentance of sins, that have not been distinctly seen and observed, as who can see and observe all their failings? And so there may be an implicite faith acting: that is, the believer, being perswaded that he is guilty of moe sins, than he hath yet got a clear sight of, as he would bewail his condition before God because of these: and sorrow for them after a godly manner; so he would take them together in a heape, or as a closed bag full, and by faith nail them to the cross of Christ, as if they were all distinctly seen and known: *who can understand his errors*, said *David Psal.* 19. 12. yet sayes he moreover, *cleanse thou me from secret faults.*

2 But what if after all this, I finde no intimation of pardon to my soul? *Ans.* As this should serve to keep thee humble, so it should excite to more diligence, in this duty of going with thy sins to Christ, and to plye him, and his crosse more, in and through the promises, and keep thy soul constant in this duty of running to Christ, as an alsufficient Mediator, and as an intercessour with the Father; and thus waite on Him who waiteth to be gracious, even in this particular, of intimating pardon to thy soul. *He* knoweth when it is fittest for thee to know, that thy sins are forgiven.

3. But what can yeeld me any ground of peace, while it is so that I see no pardon or remission granted to me? *Answer.* This may yeeld thee peace, that following this course, which hath been explained, thou art about thy duty. Thou art not at peace with sin, nor harbouring that viper in thy soul; thou art mourning and sorrowing over it, and running to Christ, the Prince of pardons, through his blood, and intercession,

conforme

conforme to the covenant of redemption and after the encouragement given, in the many and precious promises of the covenant of grace, and, having these promises, and rolling thy guilt on Christ, as thy cautioner, conforme to the manner expressed in the gospel, thou art allowed to believe, that thy sins are pardoned, and that thou art accepted in the beloved, and so quiet thy soul through faith, God abideing faithfull and true, and his promises being all yea and amen in Christ.

4. But so long as I finde not intimation of pardon, I cannot think that I have taken the right gospel way of bringing my sins to Christ. *Answer.* Though that will not follow, as we cleared above: for a soul may take the right gospel way of getting the guilt of their sins taken away in Christ; and God may pardon thereupon; and for all that not think it fit to give intimation of that pardon as yet, for wise and holy ends: yet the soul may humble it self for its shortcoming, and still goe about the duty, amending in Christ: what it suppoſeth is amisse, and renewing its acts of repentance and faith, and beg of Christ understanding in this matter, and so continue carrying sin alway to Christ's cross, and eyeing his intercession, and waite for a full clearing of the matter, in his good time.

5. But what shall I do with the guilt of my weak Repentance, and weak faith? *Answer.* When with a weak and defective repentance and faith thou art carrying thy sins away to Christ, & nailing them to his cross, let the imperfections of thy faith and repentance go with the rest, and leave all there.

6. What shall I do with my conscience, that still accuseth me of guilt, notwithstanding of my taking and following this course? *Answer.* Despise not the accusations of conscience; but let these humble thee the more, and keep thee closser at this duty: yet know that conscience is but an under servant and God's deputy, and must accuse according to law (I speak not here of the irregular, furious and turbulent motions of Satan, casting-in granads in the soul and conscience, to raise a com-

buſtion and put all in a fire) its mouth moſt be ſtopped by law, and ſo the ſoul would ſtay and anſwere the accuſations of conſcience with this, that he hath fled to Chriſt, the only Mediator and Cautioner, and caſt his burden on him; and leaneth to his merites allone; and hath put thoſe ſins in his hand, as his advocat and intercessour with the Father; and that the gospel requireth no more of him: and if conſcience should ſay, that both faith and repentance are imperfect and defective, and that guilt is thereby rather increaſed then taken away: He muſt anſwer againe. True, but I have done with the guilt of my faith and repentance, as with the reſt, taken all to Chriſt, and left all on him; and herein only do I acqueſce; I look not for pardon for my imperfect faith and repentance, yea nor would I look for pardon of my ſins, for my faith and repentance, were they never ſo perfect, but only in and through Jeſus Chriſt, the only Cautioner, Redeemer and Advocat. But further, this deputy would be brought to his maſter, who can only command him to ſilence: that is to ſay, the Believer would goe to Chriſt with the accuſeing conſcience, and deſire Him to command it ſilence, that he may have peace of conſcience, and freedom from thoſe accuſations, that are bitter and troubleſome. Remember withall that if theſe accuſations drive thee to Chriſt, and indear *Him* more to thy ſoul, they will do no harme, becauſe they drive thee to thy only reſting place, & to the grand peace maker. But if otherwiſe they diſcourage or foreſlow the in thy motion Chriſt ward, then be ſure conſcience ſpeaketh without warrand, & its accuſations ought not, in ſo far, and as to that end, be regairded.

CHAP. IX.

How to make uſe of Chriſt, for cleanſing of us from our dayly ſpots.

HAving ſpoken of the way of making uſe of Chriſt, for removing of the *guilt* of our dayly tranſgreſſi-

ons,

ons, we come to speak of the way of making use of Christ, for taking away the *filth* that cleaveth to the soul, through dayly transgressions: for every sin defileth the man *Mat* 15. 20. and the best are said to have their spots, and to need washing, which presupposeth filthiness and defilement *Ephes.* 5. 27. *John* 13. 8. 10. Hence we are so oft called to this duty of washing and making us clean *Esai.* 1 16 *Jer.* 4. 14 *Act* 22 16. *David* prays for this washing *Psal.* 51. 27. And it is Christ's work to wash 1 *Cor.* 6. 11. *Revel* 1. 5 *Ephes.* 5 26. See *Tit.* 3. 5. Now in speaking to this, we shall observe the same method; and *first* shew, what Christ hath done to take away this filth; and *next*, what way we are to make use of Him, for this end, to get our spots and filthiness taken away, that we may be holy.

As to the *first*. **For the purging away of the filth of our dayly failings and transgressions, Christ hath done those things.**

1. **He hath died that He might procure this benefite and advantage to us; and thus he hath washed us meritoriously in his blood, which he shed upon the crosse. Thus he *loved us, and washed us from our sins, in his own blood.* *Revel.* 1. 5. and this is from all sins, as well such as are committed after, as such as are committed before conversion.** Thus *He by himself purged our sins* *Heb.* 1. 3. *viz* by offering of himself as an expiatory sacrifice to make an atonement, and so procure this liberty. So also it is said *Ephes* 5. 25. 26 27. that Christ *gave himself for his Church, that He might sanctify and cleanse it --- that He might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* So *Tit.* 2. 14. *He gave himself for us, that he --- might purify to himself a peculiar people, Zealous of good works.* Here then is the foundation and ground of all our cleanseing and purification; Christ's death procuring it.

2. As He hath procured; so he sendeth the Spirit to effectuate this, and to work this washing and sanctification, in us. Hence it is said 1 *Cor.* 6. 11. that *we are sanctified*

sanctified and washed, in the name of the Lord Jesus, and by the Spirit of our God. We are said to be *saved by the washing of regeneration, and renewing of the holy ghost, which he shed upon us abundantly through Iesus Christ our Saviour Tit.* 3 5 6. The sending then or shedding of the holy and sanctifying Spirit upon us, whereby we are sanctified, & consequently purified and purged from our filth, is a fruit of Christ's death and mediation, being purchased thereby, and is an effect of his resurrection, and glorification, and intercession in glory.

3. He hath made a fountaine of his blood for this end, that we may go to it daylie, and wash and be cleane: thus his *blood cleanseth from all sin* 1 *Iohn* 1.7 9. This is the *fountaine opened to the house of David, and to the inhabitants of Ierusalem for sin and for uncleanness. Zech.* 13. 1.

4. **He hath purchased and provided the externall meanes, whereby this cleansing and sanctification is brought about: *viz* the preaching of the gospell, which He himself preached, and thereby sanctified *Iohn* 15. 3. *Now are yee clean through the word that I have spoken unto you. Ephes.* 5. 26. the Church *is sanctified and cleansed with the washing of water, by the word.***

5. So hath He procured, and worketh in the soul those graces, that promove and cary on this work of sanctification and purifying; such as *faith*, which *purifyeth the heart Act.* 15. 9. whereof he is the author & finisher *Heb.* 12. and *hope* which whosoever hath, purifyeth himself, even as He is pure. 1 *Iohn* 3. 3.

6. He hath confirmed and ratified all the promises of the covenant, which are ample and large, touching this cleansing and washing *Ier.* 35. 8. *And I will cleanse them from all their iniquity, whereby they have sinned against me Ezeck.* 36. 25. *Then will I sprinkle cleane water upon you, and yee shall be cleane, from all your filthinesse. So Zzeck.* 37. 23. *—— and I will cleanse them.* And all the other promises of the covenant, apprehended by faith, have no small influence on our cleanseing

2 *Cor.* 7. 1. *having therefore these promises, let us cl[eanse] our selves* &c. all which promises are yea and amen Christ 2 *Cor.* 1. 20.

Thus Christ hath made all sure, for the cleansing & washing of his people, conforme to that article of the covenant of Redemption. *So shall he sprinckle many nations Esai.* 52. 15.

Secondly, As to the way of our usemaking of Christ for the purging away of our filth and daylie pollutions. Believers would take this course.

1. They would remember and live in the conviction of the exceeding abominablenesse and filthinesse of sin, which is compared to the vomite of a dog, and to the mire, wherein the sow walloweth 2 *Pet.* 2 22. to filthy rags *Esai.* 64 6. to a menstruous cloath *Esai.* 30. 22. and the like, that this may move them to seek with greater care and diligence, to have that filth washen away.

2. They would remember also how abominable sin maketh them in the eyes of an holy God, who cannot behold iniquity, being a God of purer eyes than to behold it *Habak.* 1. 13. nor can He look on it. And how therefore no unclean thing can enter in into the new Jerusalem: nor any thing that defileth. And this will make them so much the more to abhore it, and to seek to be washen from it.

3. They would look by faith upon the blood of Christ that is shed for this end, to wash filthy souls into; and run to it as a fountaine opened for this end, that they might come to it, and wash and be cleane.

4. For their encouragement, they would grip by faith to the promises of the new covenant, which are large and full.

5. And remember the end of Christ's death, *viz* to purchase to himself a holy people, Zealous of good works, to present them to Himself holy, and without spot and wrinkle or any such thing: and this will be a further encouragement.

6. They would put the work by faith in his hand, who hath

hath best skill to wash a foule soul, and to purge away all their spots; and by faith pray for and exspect the Spirit, to sanctifie and cleanse them from all their filthinesse: that is, they would make known, and spread forth their abominations before the Lord, and eyeing Christ as the only great High-priest, whose blood is a fountaine to wash in, would lay the work on Him, & by faith put Him to wash away that filth, & to purifie their souls by his Spirit, pardoning their by gone iniquities, and renewing them in the spirit of their mindes by grace, that they may walk before him in fear. Thus they would roll the work on Him, and leave it there.

Cautions & Directions.

1. The believer would in all this work be keeped, in the exercise of those graces following.

1. Of *Humility*, seeing what a vile filthy wreatch he is, that stands in need of washing & purging dayly, because of his daylie pollutions, and transgressions.

2. Of *Love* considering with what a loving God he hath to do, that hath provided so liberally all things for him, & particularly hath provided a fountaine and such a fountaine, whereto he not only may, but is commanded to resort dayly.

3 Of *Thankfulnesse*, remembering how great this mercy is, how unworthy he is, on whom it is bestowed, and who He is that doth grant it.

4. Of *Fear*, least God's goodnes be abused, and He provoked, who is so gracious to us.

5. Of *Sincerity*, and godly ingenuity, avoiding all hypocrisie, and formality, knowing that we have to do with Him, who will not be mocked.

6. Of *holy Hatred*, *loathing* and *abhorrence* of sin, which maketh us so filthy and odious in the eyes of the Lord.

2. This course would be followed, for the purging, away of the least sins: for till they be purged away we remaine in our filth, and cannot exspect God's favourable countenance, nor his warme imbracements

nor the hearty intimations of his love and kindn
And a small inconsiderable like spot may grow great
and provoke God to let the accuser of the brethren
Satan, who alwayes waits for his opportunity, loo
upon us, and a conscience wakened may make muc
of a little defilement, to keep the soul from approachin
to God.

3. This course would be followed with every fi
quickly, without delay: for the longer those spots co
tinue, it will be the more difficult to get them taken
way: the soul will after some time, become the le
troubled about them, and possibly forget them; and
they will remaine; and this may occasion at last a
dista ce, and provoke God to hide his face, which w
cause more bitterness and sorrow. It were good the
to keep up a Spirit of tenderness and feare.

4. Let this be our *Dayly work* and exercise for we
daylie contracting new filth: yesterdayes cleansing w
not save us from new filth to day: nor will our runni
to the fountaine to day, serve to take away new spots
morrow: new spots call for new washing, so that th
must be our very life and exercise, to be dayly and co
tinually running to the fountaine with our foule soul
and giving Christ, the great purger, much to do.

5. We must not think to be *perfectly Washen*, l
long as we are here; for we will be contracting new
filth dayly, our feet will still be to wash *John* 13. 10. W
will not be without spot or wrinckle, till we com
home to that place, wherein entereth no thing th
defileth.

6. Let the believers recourse in this matter be *whol*
to Jesus Christ and *his blood*, and lay no weight on th
sorrow, repentance, or teares, or on any outwa
meane, which they are commanded to use: yet wo
they not lay aside these meanes, but goe through th
to the fountaine, to Jesus, there and there only so
cleansed.

7. They would not be discouraged or dispaire, wh
their spots appear great, and not like the spots of
childr

children: for Christ's blood can purge from all sins and wash away all their filth, of how deep so ever a dye it be. Christ's blood is so deep an ocean that a mountain will be sunck out of sight in it, as well as a small peeble stone.

8. Though Christ's blood be strong enough to purge from all sin, even the greatest; yet they would know, that scandalous spots, or a deep staine, may cost them more frequent running to the fountaine, through humiliation, godly sorrow, prayer and supplication. *David's* scandalous-blot cost him more trouble and paines, before he got it purged away, than many others, as we see *Psal.* 51.

9. When all this is done, we must think of having on another righteousnes, as our cloathing and covering, in the day of our appearance before our judge, even the righteousnes of Jesus Christ, which only is perfect, and able to save us from the wrath of God. Let us be never so washen in the matter of sanctification, and cleansed from our spots, we cannot for all that be accounted righteous before God: nor will that satisfie justice, or take away the guilt so much as of one transgression before God. Christ's righteousnes will be our upper-garment for all eternitie: this is the fine linning wherewith his bride is busked in heaven.

10. At every time we run to the fountaine, with our dayly contracted filth, we would not forget to carry alongs with us the mother corruption, which is the sinck and puddle of all filthines: I meane, our naturall corrupted rottennes and pollution, from whence flow all our other actuall pollutions. We would do well to carry mother and danghter both together to the fountaine. *David* prayeth to be washen and purged, as well from originall filthines, wherein he was conceived and borne as from his bloud guiltines *Psal.* 51. 5. 7.

11. Let not this occasion our carelesnes in watching against sin; for that would be to turne his grace into wantonnes, but rather let it sharpen our diligence in watching against all occasions of sin, lest we againe defile our soul.

12. Not

12. Not only must we have our bodyes, or our ward conversation washen; but our soul within, frame of our heart, our understanding, will, affec ons, and conscience sprinkled with that blood. T blood of Christ, who through the eternall Spirit, o ered himself without spot to God, must *purge our c sciences from dead works, to serve the living God. H* 9. 14. And we must have our *hearts sprinkled from evil conscience. Heb.* 10.22.

Finally. If the believer feare, that he shall not able to remember all these particular duties, let him member this, to wit. To put a foule soul, defil with originall and actuall pollutions, in Christ's ha day ly, and leave it with him to wash by his blood Spirit. And yet remember to lay the weight of his ceptance before God, upon the imputed righteous of Jesus Christ, and not upon his own cleanne when thus sanctified and washen, which is but imp fect.

Questions or objections answered.

But alas some may *Object.* and say, That their faith which must carry the rest of their filth to the fo taine of Christ's blood, is defiled; How then can t expect to be made clean? *An.* The blood of Je Christ is sufficiently able to wash all our filth away: the filth of faith, as well as of other actions: Therefo when faith, as a hand, is carrying the filth of the soul a to Christ to be washen in his blood; let the foule hand with the foul hand-ful, give Christ faith and all wash.

2. But what shall I do, when notwithstanding o this, my conscience shall still accuse me of uncleann and cry out against me as filthy and abominable? Take it away also to the blood of, Jesus, that th may be purged *Heb.* 9. 14. and here alone will w our *hearts sprinkled from an evil conscience. Heb.* 10 The conscience must be steeped (to speak so) in blood of Iesus, and so it shall be cleane: and taking fil

filthy hearts to this cleansing fountaine, to be washen, we will get them delivered, and sprinkled from an evil conscience, that it shall no more have ground of accusation against us: when we have it to say, that we have put our filthy souls in the hands of the great cleanser, Jesus Christ, and brought all our pollutions to his blood, what can conscience say to us? The Lord it is true, may suffer our consciences still to bark upon us and cast up our filthiness to us, that we may be the more humbled, and be put to ly more constantly at the fountaine; yet when we have fled to Christ, and taken our filthiness to the open and appointed fountaine we can answer the accusations of conscience, in law, and have peace.

3. But I am apt to think, will some say. That if I had once taken the right way, to get my sins and filthiness purged away, my conscience would trouble me no more: but now so long as it doggeth me thus, I cannot think, that the way, which I have taken, is the right way. *Ans.* Though the Lord may think good to suffer conscience to trouble a man for a time, though he hath taken the right way, as is said, for a further exercise and tryall to him: yet the believer will have no losse nor disadvantage, by examineing his way, and trying whether he hath laid the matter, cleanly over on Christ, or whether he hath laid too much weight on his own humiliation, sorrow and paines: and wether he be leaving the matter on Jesus: and expecting to be washen alone in his blood, or looking in to himself, and expecting some helpe in the matter from self. And after tryall would mourne for any failing he gets discovered: and still be about that work of running with filth to the fountaine. But withall they would go to Christ for helpe, because without *Him*, they cannot come to Him, they cannot come or carry their soul to the fountaine opened for sin and uncleanesse. So that, in all this work, there would be a single dependance on Christ, for understanding, and strength to go about this work right.

Thus, have we endeavoured to cleare up Christ's ing the *Way to the Father*, first and last; and how all, lievers or unbelievers, are to make use of him, as way to the Father, whatever their condition be; f all which we may see, 1. That such are in a wretc and forlorne condition, who are still strangers to Ch and will not lay hold on *Him*, nor come to Him, walk in Him, and make use of Him. They are unrig ous and unholy, and dayly contracting more guilt more filth: and they know no way either for justi tion or sanctification, but a way of self, which prove like the brooks, which run dry in summer, disappoint the weary traveller, when he hath most ne They are without Christ, and so without the way, only way, the saife and sure way, to the Father. oh! if all that is here spoken could induce them, to t once of the misery of their condition; and to seek for relefe, that they might not only be saved from t state of sin & misery; but brought into a state of sal tion through Jesus Christ; so that they might be justi before God from all that justice, the devil, the law, conscience, could lay against them, & throughly fren ed; & so at length brought home to the Father, faire spotless. 2 Upon the other hand, we see the noble adv tage of believers, who through grace are entered i this way; for it is a full and compleat way, that s carry them saif home: they shal finde, that He is abl save to the uttermost all that come to God thro Him. And O if they were sensible of this! *How* wou excite them to thankfulness? *How* would it encou them to run thorow difficulties great and many! 3 see what a special duty lyeth upon believers to m special use of Christ, in all things, as the way to the F and so march to heaven in *Him*, as the only way, t in his hands, or rather be carryed in his armes & bo This were to goe from strength to strength, till at l they appeared in Zion and landed in that ple place of rest, where the weary are at rest, and y

not, day nor night, but sing praises to *Him, that hath redeemed them by his blood, out of every kindred and tongue, and people and nation, saying blessing, honour, glory and power be unto Him, that sitteth upon the throne, and unto the lamb,, for ever and ever Revel* 5. 9 13. 4. Hence we may see the cause of the leanness of believers, of their wanderings, of their shortcomings, of their many defilements &c. *viz.* their not constant making use of Christ, as the way, in all things, according to the tennor of the gospel Oh if this were laid to heart and mourned for, and if grace were sought to helpe it.

This one point of truth. That Christ is *the way*, well understood, and rightly put into practice, would do all our business, both as to *justification* and *sanctification*, and were poor sinners once entred into this way, and had they grace from this way to walk in it, it would prove their life and salvation: for it is the marrow and substance of the whole gospel. So that there needeth little more to be said: yet we shall speak, a little to the other particulars in the text.

CHAP. X.

The Truth.

Some generalls proposed.

THat what we are to speak for the clearing and improving of this noble piece of truth. That *Christ is the Truth*, may be the more clearly understood and edifying, we shal *first* take notice of some generalls, and then show particularly how, or in what respects, Christ is called *the Truth*, and *finally* speak to some cases, wherein we are to make use of Christ, as *the Truth*.

As to the *first*. There are foure generall things here to be noticed.

First. This supposeth what our case by nature is, and what we are all without Christ, who is *the Truth*: as.

First. It supposeth that without Christ, we a darkness, mistakes, errors: yea we are said to darkness it self *Ephes.* 5. 8. *yea were sometimes d r* &c. *John* 1. 5. and *of darkness* 1 *Thes.* 5 5. yea, u the *power of darkness Col.* 1. 3. *John* 12. 35. 1 *John* 2. 11. *walking in darkness* 1 *John* 1. vers. 6. and ab ing *in darkness* 1 *Pet.* 2. 9. 1 *Thes.* 5. 4. *John* 12. we wander & go astray, as soon as we are borne spe ing lies *Psal* 58 3. yea we go astray in the greatn of our folly *Prov.* 5. *last.* we are all gone as *Esai.* 53. 6. See also *Psal.* 119. 67. 176. So far we from any knowledge of, or acquaintance w Truth, or with the way of truth.

Secondly it supposeth, that we cannot turne i the right way: a Spirit of errour and untruth lead us continually wrong: like the sheep we wan still, and we weary our selves in our wandering; s so spend all our labour and paines in vaine. Being der the power of untruth and errour, we cannot w one step right.

Thirdly. Though all other wayes, beside *Him* w only is the Way, and the Truth be false wayes, and wayes, leading us away from the true resting pla and from that Way, which is the Truth, yet we prone, and ready to cleave to those false and erroneo wayes, to grip to shadowes, and, to lean to them, as they were the wayes of truth: Such as.

1. A *good heart*, which many imagine they have, w they have nothing less,

2. *Good intentions and purposes* for time to co which such, as were not under the power of errour untruth, would never deceive themselves withall.

3. An *harmless life* without scandalous outbreak to the reproach of christianity: a foundation, on w no wise man, led by truth, would build his salvat or hopes of eternal happiness.

4. An *outward morall, civil and discreet carri* which no man can blame, and wherein a heathen outstripe many, called christians, so that it must b

p

poor ground to found our hopes upon, and yet many are so blined, that they leane all their weight upon such a rotten staff.

5. *Outward exercise of religious dutyes*, wherein a Pharisee may outstripe many: and yet O! how many build all their hopes of heaven upon this sandy foundation, which none but blinded persons would do.

6. The *commendation and applause of ministers and christians*, is that which many rest upon: which is a sad proof of the blindnesse of their hearts.

7. The *way of good works and almes deeds*, blindfoldeth many, and sheweth that they were never led by truth, or taught of Christ, who is *the Truth*.

8. Some *pinching grief* and *sorrow for sin*, is another way, which people, strangers to the truth, deceive themselves withall.

9 A *common sort of repentance, backed with some kinde of amendement* and outward reformation, is awa, that many rest secure in, though it lead to destruction.

10. *Freedom from challenges of conscience*, deceiveth many.

Though these and such like wayes be dangerous, yea deadly, yet how many is there to be found among christians, that have no better ground of their hope of salvation, and will cleave to them so fast, as no preaching will make them so much as once question the matter, or suspect that these wayes will in end deceive them; so strong is their inclination to the way of errour, though not as the way of errour.

Fourthly. It presupposeth also inclineablenes in us by nature to wander out of the way: for being nothing but a mass of errour, made up of darkness, ignorance and mistakes, we have a strong byas to errour, which agreeth best, with our naturall corrupted temper. Hence is it, that we have such a strong propension to errour and mistakes: whether:

1. Concerning *God*, and his *way of dealing with his Church* or *with our selves*. O how ready are our hearts by nature, to hatch and foment wrong, unseemly

untrue, yea unchristian, if not blasphemous thou
and conceptions of his Nature, Attributes, Word
Works? And how ready & prone are we, to receive
intertaine wrong apprehensions of all his wayes
dealings with his Church and people? And as to
works in and about ourselves, O what unsuteable
roneous, false, ungodly, absurd abominable opin
d we with greedines drink in and foster; yea feed
on with delight? Who is able to recount all the
rors and mistakes, which our heart by natur is re
to admit, and foster with complacency? Are we
by nature ready to say, that there is not a God, as
fool *Psal.* 14. 1. Or That He is not such a God,
his word and works declare, *Him* to be; a *Holy*,
Righteous, Omnipotent, Omnipresent, Omniscient
&c. Or that He is a changeable God, & actually chan
not being the same now, which sometime he
That He hath forgotten to be gracious, and remem
eth not his people in adversity; and so is not To
and Mercifull. That He hath forgotten his prom
and so is not Faithful and True. That he approv
of sin, because he suffereth the way of the wicke
prosper, and so is not an Holy God &c. Yea do not
times such thoughts as these lodge within the h
the truly Godly? All which sheweth, how prone
are to receive and intertaine erroneous & false thou
of God.

2. Concerning *Ourselves*, Supposeing our selv
be borne againe and reconciled to God, when ye
are living in black nature: and whoso bold and
fident that they are right, as such as are furthest out
way? Or, on the other hand, supposing our selv
be in a bad state & in nature and darknes, when th
starre from on high hath visited us, and brough
fouls from death unto life. And who more rea
complean, then such as have least cause? Or sup
ing ourselves in a good condition, lively, active, dili
watchfull. &c when it is just other wayes with us:
the contrary, compleaning of deadnes, formality,

ing, fainting, heartlesnesse in the wayes of God, when it is not so. Or, in questioned matters, taking truth to be errour, and errour to be truth.

3. Concerning *Others*, how ready are we to run either to the one extremity, or the other, in judging their persons, and actions?

O! where is the faith of this natural condition? Where is the reall conviction of it? Sure there is but little real believing of this, when.

1. There are so many, that never so much as suspect themselves, or question either their state or condition, at one time or other; never once imagine that their blinded hearts may deceive them; never once dreame of a possibility of mistaking, and of dying with a lie in their right hand.

2. And so many, that are not lamenting and bewailing this their condition, nor crying out and compleaning of a false deceitful and desperatly wicked heart.

3 And so few, that are indeed humbled under the sence of this, and made therefore to walk more watchfully and soberly with an eye alwayes open their treacherous and deceiving hearts.

4. And so few, crying for help from God, against this deceitful adversary, through dayly experience of the atheisme, hypocrisie, ignorance misconceptions of God and of his wayes, and deceitfulnes of our hearts, might sufficiently put it out of doubt with us.

Next. how miserable must their condition be, who are yet strangers to Christ; for they are living in darknes, lying in darknes, walking in darknes, yea very darknes it self, a mass of errour, mistakes, ignorance, and misconceptions of all things, that are good, and still wandering out of the way.

Finally should not this preach out to, and convince us all of a necessity of having more acquaintance with *Truth*, with Jesus Christ, who is *the Truth*, that we may be delivered from this wofull and wreatched

condition: for Truth only can set us free there from.

The *Second* general thing to be noticed here is. That all other wayes and courses, which we can take or follow, that we may obtaine life, beside Christ, are but lies, false and deceitful wayes, there is no truth in them: for He only is *the Truth*, No other whatsoever can be in this respect: for.

1. He only can satisfie the soul in all points: other wayes, whatever we may imagine and dreame, can yeeld no true satisfaction in this matter.

2. He only can secure the soul from destructive ruinous courses, which will undoe the soul: all other wayes will fail here; none of them can give the least security to the soul that they shall not bring him, in end, to and destruction everlasting perdition.

3. He only can bring the soul saife through all oppositions, and difficulties in the way: no other way can do this; but will leave us in the myre, ere ever we come to the end of our journay.

4. He will not deceive nor disappoint the soul: other wayes, in end will prove treacherous, and give the travailer a doolful and sad disappointment.

O what a warning should this be to us all, to take heed, that we imbrace not a lie, in stead of Him, who is *the Truth*; and sit not down with a shadow in stead of the substance. How ready are we to put other things in his place? But whatever it be, that gets his room in the soul, though good & worthy in it self, will prove a lie. Even. 1. All our outward holiness and duties: yea 2. All our experiences and great attainments. Yea 3. All our gifts and enduements. Ay 4 Our very graces none of these are Christ; and if we place that hope and confidence in them, which we should place on Him they will not prove the Truth to us. He alone is *the Truth*.

How sure then should we laboure to be, that we do not die with a lie in our right hand: and how careful should we guaird against the trusting in, or leaning to any thing that is not Christ, and whole Christ, and all

ly Christ, and Christ as offered in the gospel: seing this way is only *the Truth*, And no other way will be found so in end, though at present we may finde in it.

1. Some inward peace and quietness of heart, as if all were right.

2. Some satisfaction of minde, things being right as we apprehend, but falsly, through the deceitfulnesse of the heart.

3. Something like assurance and confidence, that all will be right with us.

4 And hope founded thereupon, which may helpe to ride thorow some stormes, and yet fail us at length.

The *third* general is this, Christ Jesus is not only *the Truth* in himself, but also in reference to us. The scope of the place cleareth this, as he is *the Way* and *the Life*, for our use; so he is *the Truth*. Not only as God equall with the Father, but also as Mediator, and our imanuel.

As God, *He* is. 1. Essentially Truth, being God equall with the Father, in power and glory.

2. In respect of veracity, he is the *God of truth Deut.* 32 4. faithfull in all his sayings *Psal.* 3.1. vers. 5. keeping truth for ever *Psal.* 146. 6.

3. He is the fountaine and spring head of all created truth; for he is the first truth.

As Mediator, and in reference to us. *He* is full of grace and truth *John* 1. 14. He received not the Spirit in measure *John* 3. 34. and this Spirit is a Spirit of truth. But of this more, when we come to show more particularly, how and in what respects, he is called *the Truth*, as mediator.

The *fourth* general, which is here observable, is, That he is not only called *Truth*, but *the Truth*, as he is *the Way*, and *the Life*: and not only *true*, but *Truth*, in the abstract: which sayeth.

1. That He is every way Truth, how ever we consider him, as God, or as Mediator

2. That all Truth is in Him; all truth of salvation for us is to be found in Him.

3. That all that is in him is truth, his Natures, Offices, Performances, Words, Works, &c. all are true.

4. That *He* is pure and unmixed Truth: no lie in Him, no errour or mistake there.

5 That truth in Him is in its perfection, and excellency: In the truest of men, it is very imperfect.

O what an excellent one must He be? *How* completely fitted and furnished for us! Oh if our souls could love him, and close with him, and rest upon him as all-sufficient!

CHAP. XI.

More particularly, in what respects Christs is called the Truth.

BUt for further explaining of this matter, we would see more particularly, in what respects it is, that He is called *the Truth*; and this will make way to our use making of *Him*. So.

First He is *the Truth*, in opposition to the shadows and types of Him, under the law: *Hence*, as *the law* (the whole levitical and typicall dispensation) *came by Moses*; so *grace and truth came by Jesus Christ*, *Joh.* 1 17 They were all shadowes of *Him*, and *He* is the substance and body of them all. *Col.* 2. 17. And this is true in these respects.

1. All these shadowes and types pointed at *Him* and directed as with a finger the Israelites, who were under that dispensation, to look to Christ, the promised *Messiah*, and to rest, and to lay all their weight, on *Him*: so that the law was a shadow of good things to come, *Heb.* 10. 1. *Col.* 2.17.

2. They all terminate in Him, He putting an end by his comming and performing his work, to all those types, which only related to Him, and to what He was to do: the body being come, there is no more need of the shadow, and thing typified existing, there is no more or use of the type.

3. The

3. They are all fulfilled in *Him*, *He* answereth them all fully: so that what ever was shadowed forth by them, is compleatly to be found in *Him*. This the Apostle in his Epistle to the *Hebrewes* abundantly evinceth, and *Paul* to the *Colossians* tells us, *we are compleat in Him*, and therefore need no more follow the shadowes.

Secondly He is *the Truth* in reference to the prophecies of old; all which did principally point at him, and his concernments: his *Person*, Nature, Offices, Work, Kingdome, &c. and whatever was fortold in these prophecies, is perfectly fulfilled in Him, or done by Him, or shall in due time be effectuated by Him. *He is that great prophet*, spoken of *Deut.* 18. 15. 18. 19. So said the Jews themselves *John.* 6. 14. *All the Prophets from Samuel spoke of Him*, and of his dayes *Act.* 3. 22. 23. 24. And *to Him gave all the Prophets witness*, *Act.* 10. 43 And whatever they prophecied or witnessed of Him, was, or is in due time; to be fulfilled in *Him*. Hence we finde the Evangelists and Apostles frequently applying the sayings and prophecies of the old testament unto Him; And *Luk* 4. 18 himself said, that the prophecy of *Esai.* 61. 1. &c. was fulfilled in him. See 1 *Pet.* 10. 11. 12. And Himself expounded to the two Disciples going to *Emmaus*, in all the scriptures, beginning at Moses, & all the prophets, all the things concerning himself *Luk* 24. 27. And thus is *He* the truth of all the prophecies.

Thirdly *He* is *the Truth*, in reference to his undertaking with the Father, in that glorious covenant of redemption: for whatever the Father laid on him to do, that He did fully and faithfully. *He* was to *bear our griefs* and *to carry our sorrows*, and that He did. *He* was to be *wounded for our transgressions*, and *bruised for our iniquities*, *the chastisements of our peace was to be upon Him*, *by his stripes we were to be healed* *Esai* 53. 5. and so it was *Rom.* 4. 25. 1 *Cor.* 15. 3. 1 *Pet.* 2. 23. His *soul was to be made an offering for sin* *Esai.* 53 10. and so it was; for he offered up himself a sacrifice for sin:

sin: yea all that He was to do, by vertue of that cov
nant, he did it perfectly, so as he cryed out, whi
hanging on the crosse, *it is finished. John* 19 30. and
his prayer *John* 17. he told the Father *vers.* 4. that H
had glorified Him on earth, and had finished the wor
which *He* gave him to do. So that the Father was we
pleased with *Him Mat.* 3. 17. and 12 18. and 17.
Mark 1 11. *Luk.* 3. 22.

Fourthly He is *the Truth*, in respect of his Office
which He took upon him for our good: for all the duti
of these offices, which *He* was to do, and what remai
eth to be done, He will perfect in due time. Did H
take upon him the office of a *Prophet*? He did full
execute the same, in revealing mediately and immedia
ly the whole counsell of God. *John* 1. 18. and 15. 1
Ephes. 4. 11 12 13. *Act.* 20. 32. 1 *Pet.* 1. 10 11. 1
Heb. 1. 2. Did He take upon him the office of a *Prie*
so did he fulfill the same, offering up himself an expi
tory sacrifice to God. *Heb* 9 14 28. and 2. 17 a
becoming a Priest, living for ever to make intercessio
for us *Heb.* 7. 25. And, did *He* take on the office, an
function of a *King*, so doth *He* execute the same, ca
ing a people to himself out of the world by his wo
and spirit *Act.* 15. 14. 15 16. *Esai.* 55. 4. 5. *Psal* 11
3. erecting a visible Church, a company of visible pro
fessors, to professe, and declare his name, which, as h
kingdom he ruleth, with his own Officers, laws and P
nalties or Censures, so that the government is on h
shoulders *Esai.* 9. 6. 7. who is the Head of the body t
Church *Ephes* 1. 22. 23. *Col.* 1. 18. and this his kin
dom *He* ruleth, in a visible manner, by his own office
&c. *Ephes.* 4. 11. 12. 1 *Cor.* 12. 28. *Esai* 33. 22. *Ma*
18. 17. 18. 1 *Cor.* 5. 4. 5. and further he executes th
office by effectually calling the elect, giving them grac
Act. 5. 3 rewarding the obedient *Revel.* 22. 12. and
10. chastiseing the disobedient. *Revel.* 3. 19. bringi
his own home at length, through all their temptation
afflictions, and overcoming all their enemies 1 *Co*
15. 25. *Psal.* 110. and at length, He shall do th
pa

part of aking, when He shall judge quick and dead, at the last day 2 *Thes.* 1. 8 9. *Act.* 17. 31. 1 *Tim.* 4. 1.

Fifthly He is *the Truth*, in this regaird, that He fully answereth all the titles and names, which he got. As he was called *Jesus*, so did *He* save his people from their sins *Mat* 1 21. As He was called *Christ*; so was He anointed with the Spirit without measure *John* 3. 34. *Psal.* 45 7 and separated for his work, and endued with all power for that effect. *John* 6 27. *Mat.* 28. 18. 19. 20. and established to be a *Prophet Act.* 3. 21. 22. *Luke* 4 18. 21. a *Priest Heb* 5. 5. 6. 7. and 4. 14. 15. and a *King. Psal.* 2 6. *Esai.* 9 6 7. *Mat.* 21. 5. *Phil.* 2 8. 9 10. 11. was He called *Immanuel. Esai.* 7. 14 so was He indeed *God with us*, being God and Man in one person for ever: was he called *wonderfull*, *Esai.* 9. 6. so was He indeed, in his two distinct natures in one person, at which the Angels may wonder *Ephes.* 3. 10. 11. 1 *Pet.* 1. 12. 1. *Tim.* 3. 16. was he called *counselter*, so was *He* indeed, coming out from the Fathers besome, with the whole counsel of God concerning our salvation *John* 1. 14. 18. and 3. 13. and 5. 20 and 15. 15, was He called *the mighty God*; so was *He* indeed *Psal.* 110 1. *Mat.* 22. 44. *Heb.* 1. 13 *Psal.* 45. 6. *Heb.* 1. 8. *Jer.* 23. 6. and 33. 16 *Mal.* 3. 1. *Matth.* 11. 10. *Psal.* 83. 18 *Luk* 1. 76. *John* 1. 1 14 1 *John* 5. 20. *Tit.* 2. 13. *Rom.* 9. 5. was He called the *everlasting* Father, so is He the father of eternity, being (as some interpret the word) the author of eternall life, which *He* giveth to all that believe in Him *John* 6. 39. 40 47. 51. and 8. 51. and 10. 28. and 11. 25. 26. *Heb.* 5. 9. and 7. 25. was *He* called *the Prince of peace*, so is He the Prince of peace indeed, being *our peace Mic.* 5. 5. *Ephes.* 2. 14. making up peace betwixt God and us *Esai.* 53. 5. and 57. 19. *Eph.* 2. 17. *Col.* 1. 20. Hence his gospell is the *gospell of peace*, and his Ministers *embassadours of peace Esai.* 52. 7. *Rom.* 10. 15. 2 *Cor.* 5. 19. 20 *Ephes.* 6. 15. And he giveth peace to all his *Zach.* 9. 10. *John* 14 27, and 16. 33. *Rom.* 5. 1. and 8. 16. and 14. 17. 2 *Thes.* 3. 17, was He called *the Lord our righteousness*

Jer. 23. 6 So is He the same indeed, bringing in ev lasting righteousnes *Dan.* 9. 24. and being made God to us righteousnes 1 *Cor.* 1. 30. and making u righteous 2 *Cor.* 5. 21.

Sixtly He is the Truth, in reference to the promise which.

1. Centre *all in Him*, and lead to Him, as the gre promise.

2. Are founded *all upon Him*, who is the only Me diator of the covenant of promises.

3. Are confirmed *all by Him*, & made yea *and amen* Him. 2 *Cor.* 1. 20. He confirmed the promises made the fathers *Rom.* 15. 8.

4. Are all dispensed and given *out by* Him, who is th executor of his own testament, and the great dispens tor of all that we need; so that what we ask of the Fa ther, He giveth it himself, *John* 14 13. 14.

Seventhly He is *the Truth*, in that He fully answe eth all the hops and expectations of his people. He shall not be found a liar unto them, whatever Sata may suggest unto them, or a misbelieving heart m prompt them to conceive, and their jealousie may mak them apprehend; and whatever his dispensations m now seem to say. In end they shall all finde, that He is t *Truth*, fully satisfying all their desires: and granti all that ever they could hope fore, or expect from Him They shall at length be satisfied with his likenes *Psal* 17, 15. yea aboundantly satisfied with the fatnes of h house *Psal* 36. 8. and with his goodnes *Psal.* 65. 4 and that as with marrow and fatnes *Psal* 63. 5. On sight of his glory will fully satisfy & cause them cry ou enough *Jeremiah* is not now saying, as once he did in the bitternes of his soul, through the power of corrup tion and temptation *Cap.* 15. 18. *will thou be altogether unto me as a liar, and as waters, that fail?*

Eightly. He is *the Truth*, in opposition to all othe wayes of salvation: for.

1. There is no salvation now by the *law of works* that covenant being once broken cannot any more

save: The *law cannot now do it, in that it is weak through the flesh Rom.* 8. 3.

2. There is no salvation by the *law of Moses*: without Christ: hence Israel, which *followed after the law of righteousness, did not attaine to the law of righteousness, because they sought it not by faith, but as it were by the works of the law Rom* 9. 31. 32. They *went about to establish their own righteousness, and did not submit themselves unto the righteousness of God. Rom.* 10. 3.

3. There is no salvation by *any thing, mixed in with Christ*, as the Apostle fully cleareth in his Epistle to the *Galatians*.

4 There is no salvation *by any other way or medium*, which man can invent or fall upon, where of there are not a few, as we shewed above: for *there is not another name given under heaven, by which we can be saved, but the name of Jesus Act.* 4. 12. No religion will save but this.

So that He is the true salvation, and He only is the true salvation; and He is the sure and fast salvation: such as make use of Him, shal not be mistaken nor disappointed *Esai.* 35 8.

Ninthly He is *the Truth*. In respect of his leading and guideing his people in the truth. Hence *He* is called a *Teacher come from God, John* 3. 2. and one *that teacheth the way of God in truth Mat.* 22. 16. *A Prophet mighty in dead and word Luk* 24. 19. And in this respect He is the truth, upon severall accounts.

1. Of his *personal teaching*, God spake by Him *Heb.* 1. 2. He revealed the Father's minde *Matt.* 1. 18. 27. *John* 1. 18.

2. Of his *messengers sent by Him*, as Prophets of old, Apostles and ministers of late, whom he sendeth forth to *make disciples Mat.* 28. 18. and to *open the eyes of the blind Act.* 26. 18.

3. Of his *word*, which He hath left as our rule, and which is a sure word of prophecy, more sure than a voice from heaven 2 *Pet.* 1. 19.

4. Of

4. Of his *ordinances*, which He hath eſtabliſhed meanes to guide us in the way of truth.

5. Of his *Spirit*, whereby He maketh the word cle *John* 14. 26. This *Spirit* is ſent to teach all truth; a to lead and guide in all truth *John* 16, 13. 1 *John* 2. and ſent by Him, and by the Father in his name *John* 26. and 15. 16 and 16. 14.

6. Of his *diſpenſations of providence*, within us a without us, by which likewiſe he inſtructeth in the w of truth.

Tenthly He is *the Truth*, in reſpect of his bearing w neſs to truth: and this *He* doth.

1. By *Himſelf*, who was given *for a witneſſe* Eſ 5. 4. and *came to beare witneſſe to the truth* Iohn 10 and 18. 37. and was *a faithfull witneſſe* Revel. 5. and 3. 14.

2. By his *Miniſters*, who witneſs the truth of the g pel, by publiſhing and proclaiming the ſame.

3. By his *Martyrs*, who ſeal the truth with th blood, and ſo beare witneſs to it *Revel.* 2. 13. and 17 *Act.* 22. 20.

4. By his *Spirit* ſealing the truth of grace in a beli ver, and his intereſt in God through Chriſt, and his rig to all the benefites of the new covenant. *In whom a after ye believed, ye were ſealed with that holy Spiri promiſe, which is the earneſt of our inheritance.* Epheſ 13. 14.

Elevently, He is *the Truth*, in reſpect that *He* can eth towards poor ſinners in all things, according to t tenor of the goſpel, and the offers thereof: *He* of himſelf to all freely, and promiſeth to put none aw that come to *Him*; and this *He* doth in truth; for man can ſay, that he had a ſincere and true deſire come to Jeſus Chriſt, and that *He* rejected him, a would not look upon him. *He* giveth encouragem to all ſinners to come; that will be content to quite th ſins, and promiſeth to upbraid none that cometh, an there any that in their own experience can witneſs contrary? *He* offers all freely, and did *He* ever rej

ny upon the want of a price in their hand? Nay, hath not the cause of their getting no admittence, been, that they thought to commend themselves to Christ by their worth: and would not take all freely, for the glory of his grace? Let believers and others speak here, out of their own experience, in truth and in uprightness; and it shall be found, that *He* was and is *the Truth*.

Twelvely He is the Truth, in that, in all his dispensations of the gospell, and in all his works and actions, in and about his own people, *He* is true and upright: all his offers, all his promises, all his dispensations, are done in truth and uprightness, yea all are done out of truth and uprightness of love, true tenderness, and affection to them, whatever the corruption of jealousie and misbelief, think and say to the contrary: *He is the Truth*; And so alwayes the same, unchangeable in his love, whatever his dispensations seem to say: And the believer may rest assured hereof, that *He* being *the Truth*. Shal be to him, whatever his word holdeth him forth to be, and that constantly and unchangeably.

CHAP. XII.

Some general uses from this usefull truth; that Christ is the Truth.

HAving thus cleared up this truth, we should come to speak of the way of believers making use of *Him*, *the Truth*, in several cases, wherein they will stand in need of *Him* as *the Truth* But ere we come to the particulars, we shal first propose some general uses of this usefull point.

First. This point of truth, serveth to discover to us the wofull condition of such, as are strangers to Christ, *the Truth*: and oh if it were believed! for.

1. They are not yet delivered from that dreadful plague of blindness, errour, ignorance, mistakes, under which all are by nature, a condition, that, if rightly seen, would cause the soul ly low in the dust.

2. Whatever course they take, till they come to Christ,

Christ's and while they remaine in that condition,
lie, and a false, erroneous, and deceitful way:
still they are turning aside to lies *Psal.* 40. 4. and
ing after them *Psal.* 4. 2.

3. Whatever hopes and confidence they may h
that their way shall carry them thorow; yet in end
will be found to inherite lies *Jer.* 16. 19. & meet with
sadest disappointment that can be: for in stead of
fellowship of God, Christ, Angels, and glorified
rits, they shall take up their lodging with devils
damned souls: and that because they have made no
quantance with the way of truth; and the way whe
they are is but a lie, and a falshood: and so of nece
must deceive them.

4. All their literal and speculative knowledge s
not avail them, so long as they are strangers unto H
who is *the Truth.* Their knowledge is of! *Him*,
ignorance because it it not a knowledge of *Him*,
is *the Truth.*

5. They have none to go to, for help and light, in
day of their darkness, confusion and perplexity: for
are not reconciled unto *the Truth*, which alone can pr
steadable and comfortable in that day.

6 They can do nothing to helpe themselves o
that state of darkness and ignorance; and whatever
do to help themselves, shall but increase their dark
and misery: because there is no truth there, and Tr
even *the Truth*, alone can dispell these clouds of err
mistakes, ignorance, &c.

Secondly. Hence we see the happy and blessed
dition of believers, who have imbraced this *Truth*,
gotten their souls opened to Him, who is *the Truth*:

1. They are, in part, delivered from that masse o
mistak s, misapprehensions, errours, deceitfulnes
ignorance, under which they lay formerly, and al
unregenerate do yet lye: and though they be not
delivered there from, yet the day is comeing,
that shall be, and the begun work of grace
truth in them is a certaine pledge thereof: an

pr

present they have ground to believe, that that evil shal not againe have dominion over them, they being now under grace, and under the guidance of *Truth*.

2. Howbeit they have many perplexing thoughts, doubts and feares of their state and condition, and think many a time, that they shall one day or other perish by the way; & all their hopes and confidence shal evanish; yet having given up themselves to Truth, & to *the Truth*, they shal not be disappointed in end. *The Truth* shal land them safe on the other side *The Truth* shal prove no lie.

3. They have a fast and steadable friend to go to, in a day of darkness, clouds, doubts, when falshood and lies are like to prevail, even *the Truth*, who alone can help them in that day.

4 Howbeit the knowledge they have of God, and of the mysteries of the gospell, be but small; yet that small measure, being taught by Him, who is *the truth*, & flowing from *Truth*, shall prove sanctifying & saving.

5 They have ground to hope for more freedom from errours and deceitfull lies, than others: for they have chosen the way of truth, and given themselves up to the leading of *Truth*.

Object. But do not even such drink in and receive and plead for errours, as well as others: and is it not sometime found, that they even live and die in some mistakes and errours?

Answer. I grant the Lord may suffer even some of his own to fall into, and to continue for some time in errors, yea and it may be all their dayes, as to some errours, that hereby, all may learne to tremble and feare, and to work out their salvation with fear & trembling. 2. Some may be tryed thereby *Dan.* 11. 35. 3. Others may break their neck thereupon. 4. To punish themselves for not making that use of *Truth*, & of *the Truth*, that they should have done: yet we would consider these few things.

1. That there are many moe unregenerat persons that fall into errour.

2. If his people fall into errour at any time, they do not alwayes continue therein to the end. God for his

own glory maketh, some time or other, truth shin upon their soul, which discovereth that mistake, presently, the grace of God in their soul maketh them abhore the same.

3. Or if some continue in it to their dieing day; they repent of it, by an implicite repentance, as they of other unknown, and unseen evils, that lye in the soul; so that that errour doth not destroy their soul

4. There are some gross errours, which a regene soul cannot readyly imbrace, or, if, through a mista or the power of a temptation, they do imbrace the yet they cannot heartyly close with them, whatever a time, through corruption and pride, they may se outwardly to do: and that because the very dayly ex cise of grace, will discover them; and so they will found to be against their dayly experience; as some pinions of the *Papists*, *Arminians* and *Socinians*, gether with the abominable *Quakers*, which a gracio soul, when not carryed away with the corrent of c ruption, and with the tempest of a temptation, c not but observe to contradict the dayly workings grace in their soul, and the motions of their sanctif soul, in prayer and other holy dutyes; and so such they cannot but finde to be false by their own expe ence.

Thirdly. Here is ground of a sharpe reproof of t wicked, who continue in unbeliefe; and

1. Will not believe, nor give any credite to his pr mises, wherewith *He* seeketh to allure poor souls come to *Him* for life.

2. Nor will they believe *His* threatnings, wherew *He* useth to alarme souls, and to pouse them forw to their duty.

3. Nor will they believe and receive *His* offers, true.

4. Nor will they believe, that *He* is the true Prop Priest, and king, that must save souls from hell death, and therefore they will not give *Him* imployme in his offices.

All which cannot but be an high provocation: for in effect, it is to say, that He is not *the Truth*, nor worthy to be believed. Let them consider this, and see how they think, he shall take this off their hands. No man will take it well, that another should either call or account Him a liar: and can they think, that Christ shall take it well, at their hands, to be accounted by them a liar? What will they think to be challenged for this, in the great day? Now the truth is, all unbelievers, as they make God a lier (o horrid and abominable crime! Whose haire would not stand on end to hear this?) 1 *John* 5. 10. 11. ---- *He that believeth not God, hath made him a liar, because he believeth not the record, that God gave of his Son, and this is the record, that God hath given to us eternall life; and this life is in his Son.* So do they make the Son of God a liar, in all his sayings, in all his Offices, and in all his works: And they make the holy ghost a liar, in not believing that truth, that He hath sealed as a firme truth. They make the covenant of surty-shipe betwixt the Father and the Son a mere-le, and a forgery, *o dreadfull!* They make the word of truth a lie, and they make all the saints liars, and all the officers of Jesus Christ, who declare this truth, and the saints, who believe it and rest upon it, liars.

Fourthly. Hence is there ground of reproof to the godly, in that.

1. They do not firmely enough believe his sayings, either his promises, nor his threatnings, as appeareth too oft upon the one hand, by their faintings and feares; and upon the other hand, by their careleſneſs and looſe walk.

2. They make not uſe of Him, in all caſes, as they ought: his offices lye by and are not improven, nor is he gone to as *the truth*, in caſes requireing his helpe, as *the Truth*; that is; in caſes of darkneſs, doubtings, confuſion; ignorance of their caſe and condition, and the like.

3. They do not approach to Him, nor to God through him heartily, and cordially, as *the very Truth*, and true way.

4. Nor

4. Nor do they reſt with confidence upon *Him*, all difficulties, as being *the Truth*, that will not them, nor diſappoint them.

5. Nor do they rejoyce in Him, as ſatisfied with Him, who is *the Truth*, in the want of all other things.

Fifthly. The right conſideration of this truth should keep us in mind of ſeveral great duties: ſuch as thoſe,

1. Of *pitying thoſe places, where this truth is not heard of*, as among *Turks* and *Heathens*: or where it is darkened with ſuperſtition and mens invertions, as among *Papiſts*: or where it hath been clearly shineing but now is darkened; as is in ſome churches now under the prevailing power of corruption: or laſtly where it is not received in its power and luſtre, as alas it is too little received in the beſt and pureſt churches.

2. Of being *thankful to Him*, for making this truth known in the world, and particularly in the place where we Were borne, or had our abode; and more, for that he hath determined our hearts to a believing of this *Truth*, in ſome weak meaſure; to an imbraceing of it, and to a giving of our ſelves up to be led, ruled and guided thereby.

3. Of *eſteeming highly of every piece of Truth* for his ſake, who is *the Truth*; ſtudying it for his ſake, loveing it for his ſake; holding it faſt for his ſake; witneſſeing to it, as we are called, for his ſake; we should buy *the truth, and not ſell it Prov.* 22. 23. and we ſhould *plead for it*, and be *valiant for it Eſai.* 59 4 14. *Jer.* 28 and 9. 3.

4 Of *taking part with Him*, and his cauſe, in hazards, for *Truth*, is alwayes on his ſide, and truth ſhall prevaile at length.

5. Of *giving Him imployment* in our doubts difficulties, whether (1) the be about ſome controverted points of truth, which come to be debated, and trouble the Church: or (2) about our own eſtate and condition, quarreled at by Satan, or queſtioned by the

heart? or (3) about our carriage in our dayly walk. In all these and the like, we should be imploying *Truth*, that we may be led in truth, and taught by truth, to walk in sure pathes.

6, Of *carrying in all things before Him as true*: for He is *Truth*, and *the Truth*; and so cannot be deceived, and therefore we should walk before *Him* in sincerity and singleness of heart, without guile, hypocrisie, or falshood, that we may look like children of the truth; and of the day, and of light, and children that will not lie or dissemble. *Esai.* 63 8. not like these, that lied unto *Him* *Psal.* 78. 38. *Esai.* 59. 13.

7. Of *taking Him only for our guide to heaven*, by denying our own wit, skill and understanding; and looking to and resting upon Him, who alone is *the Truth*, and so acknowledging Him in all our wayes, depending on *Him* for light and counsell, with singleness of heart, humility diligence, and truth in the inward parts.

8. Of *giving up ourselves dayly unto* Him, and his guidance, and denying our own wills, humors, parties, or opinions: for He alone is *Truth*, and can only guide us aright: and for this cause, we would acquaint ourselves well with the word, which is our rule, and seek after the Spirit, whom Christ hath promised, to lead us into all truth,

Sixtly, should not this be a strong inducement to all of us, to lay hold on and grip to Him, who is the *the Truth*, and *only the Truth*? seing,

1. All other wayes, which we can take, will prove a lie to us, in end.

2. He is substance and no shadow, and all that *love Him shall inherite substance*: for *He will fill all their treasures Prov.* 82. 1.

3. Such as Imbrace *Him*, shall not wander, nor be misled: for his *mouth shall speak truth*; *and wickedness is an abomination to his lips Prov.* 8. 7. *all the words of his mouth are in righteousness and there is nothing froward or perverse in them vers.* 8. He *is wisdom and dwelleth with prudence, and findeth out knowledge*

of witty inventions verſ. 12. *Counſell is his and ſ*
wiſdom, he hath underſtanding and ſtrength. verſ. 1
4 *He* will make good all his promiſes in due tim
give a ſubſiſtence and a being to them all, for *He* i
Truth, and the truth muſt ſtand to his promiſes, and
fill them all.
5. *He* will never, nay never, leave his people,
forſake them. *Heb* 13. 5. *He is Truth*, and cannot
ceive; he cannot forſake nor diſappoint: *He* is a ſpr
of water, whoſe waters fail not *Eſai.* 58. 11. There
they cannot be diſappointed in end, and perish, w
truſt to *Him*.
6. The truth will make them free *John* 8. 32. 36
ſo deliver them from their ſtate of ſin and miſery, wh
in they lay as captives; and from that ſpirituall bond
and ſlavery and under which they were held.
Seventhly. This to believers may be a ſpring of c
ſolation, in many caſes, as.
1. When errour and wickedneſs ſeem to proſper
prevail: for though it prevail for a time; yet *Tr*
will be victorious at length, and *the Truth* will overco
all. *He* is *Truth*, and will plead for truth
2. When friends, acquaintances, relations, faile th
and father & mother forſake them, truth will take th
up: *He* who is *the Truth* will anſwer his name,
never deceive, never forſake.
3. When riches, honours, pleaſures, or what
their heart hath been going out after, prove like ſu
mer brooks: for *the Truth* will be the ſame to them
all generations; there is no ſhadow of turning w
Him. *The Truth* is alwayes truth, and true.
4. When we feare, that either our ſelves or ot
ſhall fall away, in a day of tryall, and turne from
truth Though all men prove liars and deceivers, *Tr*
will abide the ſame, and ſtand out all the blaſts of
poſition.
5, When unbelief would make us queſtion the
of the promiſes. The faith of his being *Truth* it
and *the Truth*, even *Truth* in the abſtract, would sh
unb

unbelief out of countenance. Thall Truth faile? Shall not *the Truth* be true? what a contradiction were that!

6. When we know not how to answere the objections of Satan, and of a false treacherous heart: for *Truth* can easily answer all cavils: and *He* who is *the Truth*, can repell all objections against truth. Truth is impregnable, and can stand against all.

7. When we cannot know, nor discover the wiles and subtility of Satan. Truth can discover the depths of Satan, and make the poor soul more acquaint with them; so that they shall not any more be ignorant of his devices, who look to *Him*.

8. When the thoughts of the deceitfulness of our hearts trouble us, the depth whereof we cannot search. This then may comfort us, that *Truth* can search the heart, and the reines *Jer.* 17 9 10.

9. When we cannot tell what our disease and distemper is, and so cannot seek suteable remedies, or help from God, O what a comfort is it, to know and believe, that He is *the Truth*, with whom we have to do, and so knoweth our distemper perfectly, and all its causes and symptoms, *Truth* cannot be at a stand in discerning our disease; so nor can he be ignorant of the fittest and only saifest cures.

10. When we know not what to ask in prayer, as not knowing what is best for us; it is comfort to remember, that we have to do with *the Truth*, that is perfectly acquainted with all that, and knoweth what is best.

11. When we know not how to answere the calumnies of adversaries. It is comfortable to know that he is *the Truth*, that will hear truth, when men will not; and will own and stand for the truth, when enemies do what they can to darken an honest mans good cause. It is comfortable to know, we have *the Truth* to appeal to, as *David* had *Psal.* 7. and 17.

12. When we think on our own covenant-breaking, and dealing deceitfully with God. It is comfortable to remember that, though we and all men be liars, and

deal deceitfully with Him, yet He is *the Truth* and keep covenant for ever, He will not, He cannot himself. 2 *Tim.* 2. 13.

Eightly, Hence we may certanely conclude, truth, which is Christ's cause, shall at length prevail: He is *Truth*, yea *the Truth*, and so abideth truth; th for must *He* prevail, and all the mouthes of liars m be stoped. So then let us remaine perswaded, that t at length shall be victorious, and that the cause of Ch shal have the victory: though.

1. The enemies of truth, and of the cause Christ be multiplied, and many there be that rise against it.

2. These enemies should prosper, and that for a l time, and carry on their course of errour and wicked with a high hand.

3. There should be few found to befriend truth, to owu it, in an evil day.

4. Ye many of those, that did some time ow and plead for it, should at length turne their back u it, as did *Demas*.

5. And such, as continue constant and faithful, loaded with reproaches and pressed under with sore secution, for adhereing to truth, and owning consta the good cause.

6. Yea though all things in providence should s to say, that truth shall not rise againe, but seem, o contrary, to conspire against the same.

Nenthly, May we not hence read, what shou our way and course, in a time, when a spirit of er gone abroad, and many are carried off their feet t with, or when we are doubtful what to do, and side of the dispute to take. O then is the fit time f to imploy *Truth*, to live near to *Him*, who is *the T* to waite on *Him*, and hang upon *Him*, with singlen heart.

Object. But many even of his own people do and step aside. *Ans.* That is true: but yet 1. That be no excuse to thee. Nay 2. That should mak

are and tremble more. 3. And it should press thee, o lye neare to Christ, and to wreastle more earnestly with Him, for the spirit of light and of truth, and to depend more constantly and faithfully upon *Him*, with singleness of heart, and to give up thy soul and wayes to *Him*, as the God of Truth, and as *the Truth*, that thou mayest be led into all truth.

Tenthly, This should stirre us up, to goe to Him, and make use of Him, as *the Truth*, in all cases, wherein we may stand in need of truths hand to help us: and for this cause we would minde those particulars.

1. We would live in the constant covictiion of our ignorance, blindness, hypocrisie, readyness to mistake and err. This is clear and manifest, and proved to be truth by dayly experience; yet how little is it believed, that it is so with us: Do we see and believe the atheisme of our hearts? Do we see and believe the hypocrisie of our hearts? are we jealous of them, as we ought to be? Oh that it were so! let this then be more minded by us.

2ly. Let us live in the persuasion of this, that *He* only, and nothing below Him, will be able to clear our doubts, dispel our clouds, cleare up our mistake, send us light, and manifest truth unto us: Not our own study, paines, prayers, duties, learning, understanding, nor Ministers or professours, and experienced Christians, and the like.

3ly. We should be dayly giving up our selves to *Him*, as *the Truth*, in all the forementioned respects; and receiving Him into our souls as such, that He may dwell and abide there? Then shall the truth mak us free; and if the Son make us free, we shall be free indeed *John* 8. 36.

4ly. There would be much single dependance on *Him*, for light, instruction, direction, and guidance, in all our exigences.

5ly. Withall, there would be a waiting on Him, with patience, giving him liberty to take his own way and time, and a leaving of Him thereunto.

6ly. We should, by all means, guaird againſt t things as are hinderences, and will prove obſtacles to in this matter: ſuch as.

1. *Præjudices* againſt the truth: for then we will u dervalue light, and reject all the directions and i ſtructions of the Spirit, as not agreeing with our pr judicat opinion.

2. *A wilfull turning away from truth*, as theſe 2 Ti 4. 4. *Tit.* 1. 14.

3. *Addictedneſs to our own judgements* and opinion which cauſeth pertinaciouſneſs, *Pride*, and *conceite*, thinking ourſelves ſo wiſe, as that we need no inform tion: and this occaſioneth a ſelf confidence.

4. *Looking too much unto*, and hanging too much upo *Men*, who are but inſtruments; crying them up as i fallible', and, receiving without further examinatio all that they ſay, not like the *Bereans*: *Act.* 17. This a great hinderence to the receiving of truth, and ve prejudiciall.

5. A *neglecting of the uſe of the meanes*, which G hath appointed for this end.

6. Or *an hanging too much on them*, and ſo miſpla ing them, giving them his roome.

7. *Leaning too* much *to our own underſtanding*, wit knowledge &c.

8. A *reſiſting of the Truth*. 2. *Tim.* 3. 8.

Theſe and the like hinderances would be guarded gainſt, leſt they marre our attaining to the knowled of Truth.

7ly. There would be much of the exerciſe of praye for this is the maine conduite, and meane, throu which light is conveyed into the ſoul. There would ſo be a ſerious and Chriſtian reading and hearing of t word, which is *Truth*, and the *Word of Truth*, and t *Scripture of Truth*, and thoſe duties would be gone bout, with (1) much ſelf denyal (2) with much ſing neſs of heart. (3) with much humility. (4) with mu willingneſs and readyneſs to be inſtructed. (5) wi much ſerioufneſs and earneſtneſs: and (6) with fa.th

dependance on God, for his blessing and breathing.

8ly. We would beware, as of trusting to our own understanding, so to the judgements of other men: nor would we look to what suteth most our own humors, nor to what apeareth most specious and plausible: for that may deceive us.

9ly We would lye open to the influences and rayes of light, by exercising faith in earnest desires, as also patient waiting for and single looking to HIM: mindeing his name and his relations, promises and engadgments; for the strengthning of our faith, and confidence.

10ly We would labour to keep fast, whatever HE teacheth us by his word and spirit; and not prove lecking vessels This the Apostle exhorteth to *Heb.* 2. 1. *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip:* yea and we should be *established in the Truth* 2 *Pet.* 1. 12.

11ly We would beware of resting on a forme of the truth, as those did, of whom we read *Rom.* 2.20. and of holding the truth in unrighteousness, as these *Rom.* 1.18. and of disobeying it as these mentioned *Rom.* 2. v. 8. see also *Gal.* 3. v. 1. and 5. v. 7.

12ly But on the contrary, we would so receive truth, as that it might rule and be master in us captivate judgment, will and affections, and break out into the practice: and this comprehendeth several duties, such as.

1. To *have the Truth in us*; while as if we practise other wise, the truth is not in us, 1 *John* 1. v. 8. and 2. v. 4.

2. To be *of the Truth*, as belonging to its jurisdiction, power and command 1 *John* 3. 19. *John.* 18. 37.

3. To *doe the Truth*, by having true followship with HIM, 1 *John* 1 6. and to *walk in the Truth* 2 *John* 4 3. *John* 4. *Psal.* 86. 11.

4. To have the *loyns girt with truth Ephes.* 6v. 14.

5. To receive the *love of the truth* 2 *Thes.* 2.10.

6. To *be instructed of him, as the truth is in Jesus Ephes.* 4. 21.

7. To *purify the soul in obeying the truth.* 1 P
v. 22.

This shall suffice for clearing up and applying, in
generall, this excellent truth that *Christ is the Truth.*
shall now come and make some more particular u
this precious point, by speaking to some partic
cases (which we shall instance in, by which the un
standing christian may be helped to understand how
carry and how to make use of Christ, in other, the
cases) wherein Christ is to be made use of, as *the Tr*
and show how believers are to make use of Him,
these cases, as *the Truth.*

CHAP. XIII.

How to make use of Christ, as the Truth, *for growth in knowledge.*

IT is a commanded duty, that we *grow in the k*
ledge of Jesus Christ. 2. *Pet.* 3 last. And the *k*
ledge of Him being *life eternal John* 17.3. and our
sure of knowledge of *Him* here being but imperfect,
we *know but in part*; it cannot but be an useful d
and a desireable thing, to be growing in this knowl
This is to *walk worthie of the Lord unto all pleas*
be increasing in the knowledge of God. Col. 1.10. K
ledge must be added unto vertue; and it layeth a gr
for other christian virtues 2 *Pet.* 1. 5 6. In this k
ledge, we must *not be barren* 2 *Pet.* 1. 8. And this
ing so necessary, so desireable, and so useful, and so
vantagious a grace, the believer cannot but desi
have more and more of it. Especially seeing it is a
of the image of God *Col.* 3. vers. 10.

Now, it is *the Truth* that must teach them here.
and last. The *light of the knowledge of the glory of*
must he had, in *the face of Jesus Christ* 2 *Cor.* 4. 6.
question therefore is, how we should make use of
Christ for this end, that we may attain to more o
excellent knowledge?

For clearing of this, I shal propose those direct

First. It is good to live in the constant conviction of a necessity of his teaching us, and this taketh in those particulars.

1. That we should be conscious of our ignorance, even when we know most, or think we know most, remembring that the best knoweth but in part 1 *Cor.* 13. 9. The more true knowledge we attaine to, the more will we see and be convinced of our ignorance; because the more we know, the more will we discover of the vastness, and incomprehensibility of that object, which is proposed to our knowledge.

2. That we should remember, how deceitful our hearts are; and how ready they are to sit down upon a shadow of knowledge, even we know nothing, as we ought to know. 1 *Cor.* 8. vers. 2. and this will keep us jealous, and watchful.

3. And to help forward our jealousie of our own hearts, and watchfulness, we would remember, that our hearts naturally are averse from any true and saving knowledge: whatever desire there be naturally after knowledge of hidden things, out of curiosity; and of things natural; or of things spiritual, as natural, for the perfection of nature, as might be pretended, whereby in effect those that increase knowledge, increase sorrow *Eccles.* 1. 18. yet there is no inclination after spiritual and saving knowledge, in us naturally: But an aversation of heart there from.

4. That we should study and know the absolute necessity of this knowledge: how necessary it is for our christian communion with God, and christian walk with others; how necessary for our right improving of dispensations, general and particular; what a noble ornament of a christian it is, and a necessary piece of the image of God, which we have lost;

Secondly. Upon these grounds mentioned, we would also be convinced of this; That of our selves, and by all our natural parts, endowments, quickness and sagacity, we cannot attaine to this saving knowledge; which is a special and saving grace, and so must be wrought

in the soul, by a divine hand, even the mighty po of God. By our private study and reading, we attaine to a litteral, heady, and speculative knowled that will puff us up 1 *Cor.* 8. 1. but thereby shall never attaine to this knowledge, which is spiritual hea and practical, and so saving. We must have the ano ing here, which teacheth us all things. 1 *Iohn* 2. 27. A of this we would be perswaded, that we may look to higher hand, for light, and instruction.

Thirdly, There would be an eyeing of Christ's fu niture and fitnes, for this work of teaching of us T wit.

1. An eyeing of *Him*, as the *substantial wisdom* of th Father *Prov.* 8

2. An eyeing of *Him*, as one *come out of the bosom of the Father* *Iohn* 1. 18. and so sufficiently enabled t acquaint us with the mysteries of God, for salvation.

3. An eyeing of *Him*, as *mediator, fully endued wit all necessaries for this piece of his work*. and so, havin *received the Spirit without measure*, for this end *Iohn* 34. and as having *hid in him, all the treasures of wi dome and knowledge* *Col.* 2. 3. and as having *all fulne dwelling in him* *Col.* 1. 19. Sed also *Esai.* 11. 2. and 61 1. 2.

4. An eyeing of him, as *having power to send th Spirit*, that anointing that teacheth us all things, an is truth and is no lie. 1 *Iohn* 2. 20 27. not only by wa of intercession and intreaty, begging it of the Fath *Iohn* 15. 16. 17. But also authoratively, as conjun with the Father. The Father sendeth him in Chris name *Iohn* 14. 26. and Christ sendeth him from the Fa ther *Iohn* 15. 26. & this Spirit of truth, which guideth to all truth, shall receive of Christ's, and shew it un us *Iohn* 16 13. 14 15.

Fourthly. There would be an eyeing of Christ's *readi nes*, *willingnes and engadgment to helpe*, in this ca and this will encourage the soul to go forward: A for this cause we would remember those things.

1. That he standeth obliged to help us with instruc

by vertue of his office, as a *Prophet, a Witnes, a Leader*, and a *Commander*, *Esai.* 55. vers. 4.

2. That he is *commissionated of the Father for this end*, and so is the Fathers servant; and is given for a light to the gentiles *Esai.* 42.6. & 49.6. and the Father is said to speak by him, or in him *Heb.* 1.1.

3. That he *received his gifts and qualifications for this end* and purpose, that he might give out and dispense to his members, according to their necessity: as is clear from *Psal.* 68. 18. compared with *Ephes.* 4.8. what he is said to have *received*, in the one place, he is said to have *given*, in the other.

4. That *he hath begun this work already*, by his Spirit, in his followers; and therefore standeth engadged, to see it perfected: for all his works are perfect works.

5. That *he hath a love to his scholers*, and a desire to have them all thriveing, and making progress in knowledge; this being his glory, who is their master and teacher.

6. That *he laid down wayes and meanes*, and a constant course, for instructing of his people: for.

(1) He hath given his word, and setled and estalished ordinances, for this end.

(2) He hath established a ministery for instructing his people *Ephes.* 4 8.9 10.13.

(3) He hath gifted persons for this work of the ministery, 1 *Cor.* 12. 4. 5. 6. 7. 8. 9. 10. 11.

(4) He backeth these officers, in the faithful administration of their function, and through his blessing and Spirit, maketh their work prosperous & effectuall, in his own, as he seeth fit.

Fifthly. There would be an eyeing of the promises of the covenant of grace, made for this end, whether general, or particular, or both. Such as those which we have *Esai.* 11. 9. *Habbak.* 2. 14. *The earth shal be filled with the knowledge of the Lord (or of the glory of the Lord) as the waters cover the sea*: and that *Esai.* 32. 4. *the heart of the rash shal understand knowledge* &c. and *Jer.* 31. 34. *They shall all know me* &c.

Sixtly There would be a constant, diligent, se[rious] ous and single useing of the means of knowledge, wi[th] a faithfull dependence on Christ by faith, gripping to him in his relations, offices, engadgments and promises, and waiting upon his breathing, in hope and patien[ce] *Psal.* 25. 5.

Seventhly. There would be a guairding against eve[ry] thing, that may obstruct this work, and grieve Him, [in] it: and therefore we would beware.

1. To undervalue and have a little esteem of know[l]edge: for this will grieve Him, and, to speak so, put him from work.

2. To misimprove any measure of knowledge, he giveth.

3. To weary of the meanes and ordinances, whereby He useth to convey knowledge in to the soul.

4 To limite the holy one of Israel to this, or that meane, to this or that time, or to this or that measure, who should have a latitude, as to all these.

5. To despise the day of small things, because we get not more.

6. To be too curious in seeking after the knowledge of hidden mysteries, the knowledge whereof is not so necessary.

7. To leane too much unto, and to depend too much upon the ordinances or instruments, as if all, or any thing, could come from them.

Eightly. There would be a right improving of any measure of knowledge we get, to his glory and to the edification of others, with humility and thankfulnes[s] and so a putting of that talent in use, to gaine more to his glory: Whatever measure of knowledge we get, we should in all haste, put it into practice; and set it to work: so shall it increase, and engadge Him to give more.

Ninthly. There would be a lying open to Christs in[-] structions, and to the shinings of the Spirit of light and of truth, and ready receiving of what measure He is pleased to grant or infuse: which includeth those duti[es]

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1. A serious and earnest hungering and thrisling after more spiritual knowledge.

2. Adiligent use of every approven meane for this end.

3. A going about the meanes with much self-denyal, spirituality, singlenss of heart and sincerity, looking to and depending upon Him, who must breath upon the meanes, and make them usefull.

4. A greedy receiving, drinking in, the and treasuring up in the soul, what is gotten.

5. A guarding against Selfish and by ends, with a single eyeing of his glory.

6. A guairding against pride in the heart, and a studying of humility and meekness: for *the meek will He guide in judgement, and the meek will He teach his way Psal.* 25. 9.

7. A putting of the heart, or understanding in his hand, together with the truth, that is heard and received, that *He* may write the truth in the heart, and cause the heart receive the impression, of that truth.

Tenthly. There would be a rolling of the whole matter by faith on *Him*, as the only teacher, a putting of the ignorant, blockish, averse, and perverse heart, into his hand, that He may frame it to his own minde, and a leaving of it there, till He by his Spirit, write in it what He thinketh meet, to his own glory, and our good.

And sure, were this way followed, grouth in knowledge would not be so rare a thing as it is.

Cautions.

For further direction and caution in this matter, the believer would take notice of these particulars.

1. That he should not sit down upon any measure of knowledge he hath attained to, or can attaine to here, as if he had enough, and should labour for no more: but he should still mindeing his duty of seeking, and be pressing for more.

2. When ever he is about any mean of knowledge, such as preaching, reading, conference &c. his heart

should.

should be only upon Christ: He should be hanging on his lips for a word of instruction; and with greedines looking for a word from his mouth: he would be sending many postes to heaven, many ejaculatory desires for light and understanding, and that with singlenes and sincerity, and not for base ends, or out of hypocrisie.

3. Let him not think, that there is no grouth in knowledge, because possibly he perceiveth it not, or is not satisfied, as to the measure thereof; yea though possibly he perceive more ignorance, than ever he did before: If he grow in the knowledge of his own ignorance, it is a grouth of knowledge not to be despised: and in a manner, what can we else know of God, but that He fartranscendeth all our knowledge, and that He is an incomprehensible one, in all his wayes?

4. Let him not think, that there is no grouth in knowledge, because he perceiveth not a grouth in the knowledge of such or such a particular, which he desireth most: for if there be a gronth in the knowledge of other particulars, necessary to be known, there is no reason to compleane. If one grow not, as he supposeth, in the knowledge of God, and of the mysteries of the gospel; yet if he grow in the discovery of the treachery and wickedness of his own heart, he cannot say, that he groweth not in knowledge.

5. Let him not measure his grouth in knowledge, by his grouth in the faculty of speaking and discoursing of such or such points of Religion, many measure their knowledge by their tongue, and think they know little because they can expres little; and so they think they attaine to no increase or grouth in knowledge, because they perceive no grouth or increase in this faculty of discoursing, and talking of such or such points of truth. It is saifer to measure their knowledge by the impression that the truth hath on their spirits, and the effect of it on all their carriage, than by their ability or skill to talk and disput of it.

6. Let them beware to imagin, that they shall be ab

able to search out the almighty unto perfection, *canst thou* (said *Zophar Job* 11. 7. 8. 9.) *by searching find out God? canst thou finde out the almighty unto perfection? He is as high as heaven, what canst thou do? deeper then hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.* Or t at they shall be able ever to win to the bottom of their own false deceitful heart, which, as *Jeremiah* sayeth *Cap.* 17. 9. *is deceitful above all things, and desperatly wicked, who can know it?* And which is God's prerogative alone to search and try, *vers.* 10. Neither let them think, so long as they are here, to wine to an exact and perfect knowledge of the mysteries of God, wherein is *the manifold wisdom of God Ephes.* 3. 10 which very *Principalities and powers in heavenly places* are learning; & which the *Angels are* poreing & *looking into* with desire 1 *Pet.* 1. 12. There is no perfection in knowledge to be had here: for here the best but *knoweth in part, & Prophecyeth in part.* 1 *Cor.* 13. 4.

7. Let them not think that every one shall have the same measure of knowledge: Every one hath not the like use for it, or the like capacity for it. There is a measure proportioned to every one: They should not then complean, because they have not such a measure of knowledge, as they perceive in some others. It may be, the Lord hath some harder piece of service, which calleth for more knowledge, to put others to. Let every one then minde his duty faithfully, and conscientiously, and let him not quarrel with God, that he attaineth not to such a measure of knowledge, as he seeth others attaine unto.

8. Neithert let hem think, that the same measure is required of all: for more is required of some, by reason of their office and charge, in the house of God, being called to teach and instruct others; than of others: and so more is required of such, as have larger capacities, and a better faculty of understanding than others, who naturally are but of a narrow reach, and of a shallow capacity: more also is required of such, as live under

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plaine, powerfull, and lively ordinances, and und
a more powerful and spiritual dispensation of the gra
of God; than of others, that want such advantages. S
likewise, more is required of old Christians, than
new beginners: Old men, of much and long exper
ence, should know more, than such as are but babes
Christ, and of yesterday.

9. Let their desires run out after that knowledge n
which puffeth up; for there *a knowledge which puffe*
up. 1 *Cor.* 8. 1. but which humbleth and driveth th
soul further from it self, and nearer to Christ.

10. They would carefully distinguish betwixt the gif
of knowledge, and the grace of knowledge, That ordi
narily puffeth up; This humbleth: That bringeth no
the soul to Jesus: This doth: That is but *a forme Rom.*
2. 20 and doth *not retaine God Rom.* 1. 28. This is a
real thing, laying hold on God, and holdeth him fast,
having the feare of the Lord for its principle, for this
fear of the Lord is the beginning of wisdome. Job 28. 28.
Psal. 111. 10. *Prov.* 1. 7. and 9. 10. That lyeth most
in the head, and venteth most in discourses, words,
yea and sometime evanisheth into vaine notions; But
this goeth down to the heart, and lodgeth there, and
appeareth in the mans walk and conversation: as these
two would be distinguised, so the one should not be
measured by the other.

11. When they do not profite indeed, let them be-
ware of quarrelling with Christ, or of blameing *Him*
in any manner of way: but let them lay the blame of
their shortcoming on themselves, for not making more
use of Him, by faith and single dependence upon Him.
It is true; none will be so bold, as in words to quarrel
with or blame *Him*; yet the heart is deceitful, and tacitely may raise and foement such thoughts of *Him*, and
his dispensations, as can pass under no other notion
than a quarrelling with him. Now these would be
guairded against.

12. Beware of urgeing for or expecting of immedi
at revelations, or extraordinary manifestations: for

we should not tempt the Lord, nor set limites to Him, neither should we prescribe means and wayes to *Him*, we must be satisfied with the ordinary meanes, which *He* hath appointed, and waite at wisdomes doors, with our eares nailed to his posts.

13. Whatever point of truth they learne, or whatever measure of knowledege they get, they would do well to give that back againe to Christ, to keep for them, against a time of need; and waite on Him for grace to improve it for his glory.

14. Let them beware of mindeing things too high. *Psal.* 131. 1. It is better to feare and stand in awe, and to seek to lay the foundations well, to get the saving knowledge of things necessary to salvation. This will yeeld most peace and satisfaction.

CHAP. XIV.

How to make use of Christ, as Truth, for comfort, when truth is oppressed and borne down.

THere is another difficulty, wherein believing souls will stand in need of Christ, as *the Truth*, to helpe them; and that is, when his work is overturned, his cause borne down, truth condemned, and enemies, in their opposition to his work, prospering in all their wicked attempts. This is a very trying dispensation, as we see it was to the holy penman of *Psalme* 73. for it made him to stagger, so that his *feet were almost gone, and his steeps had well nigh slipt*: yea he was almost repenting of his being a godly person, saying *vers.* 13. *veryly I have cleansed my heart in vaine, and washed my hands in innocencie.* It was something like this, which made *Jeremie* say *Cap.* 8. 18. *when I would comfort my self against sorrow, my heart is faint in me. The harvest was past, and the summer was ended, and yet they were not saved. vers.* 20. and they *looked for peace, but no good came, and for a time of health, but behold trouble. vers.* 15. and this was fainting and vexatious. And what made *Baruch*, *Jeremiah's* faithfull

companion

companion in tribulation, say, *woe is me now; for the Lord hath added grief to my sorrow, I fainted in my sighing, and I finde no rest Jer.* 45. 3. but this, that all things were turning upside down. God was breaking down that, which he had built; and plucking up that which he had planted? Tribulation and suffering for a good cause, is even fainting to some; as the Apostle hinteth *Ephes.* 3. 13 when he sayes, *wherefore I desire that yee fainte not, at my tribulation for you.* And that which evinceth the danger of this dispensation, is the fainting and backsliding of many, in such a time of tryal as sad experience too often cleareth.

Now the believers stay in this case, must be the rock of ages, Jesus, *the Truth.* It is He alone, who can keep streight and honest, in such a reeling time. So that a sight of Christ, as *the Truth,* in reference to the carrying on of Truth in the earth, and throughing his cause and work, will be the only support of a soul, shaken by such a piece of tryal.

But the question is, How should Believers make use of Christ, in such a time, to the end they may be keeped from fainting and succumbing in such a storme? To which I *answer.* That the faith and consideration of those particulars would help to establishment.

1. That Christ, in all this great work of redemption, and in every piece of it, is the Fathers servant. So is He frequently called *his servant Esai.* 42. 1 and 49. 3. 5. 6 and 52. 13. and 53. 11. *Zech.* 3. 8. and therefore this work is a work intrusted to Him, and He standeth engaged as a servant, to be faithful to his trust. Moreover adde to this, that He hath a commission to perfect that work; and we need not doubt, but He, who is the *Truth,* will be true to his trust. *Him hath God the Father sealed John* 6. 27. and He oft tells us himself, that He is *sent of the Father John.* 4. 34. & 5. 23. 24. 30. 36. 37. & 6. 38 39 40. 44. 57. & 8. 16. 18. & 12. 44. 45. 49. & 7. 16. & 9 4. & 10. 36. & 11 42.

2. That while He was upon the earth, He finished that work, that was committed to Him to finish

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here, having purchased all that was to be bought by his blood, paying all the price that justice did ask *John* 17. 4. & 19 30. By which price he hath purchased a people to himself *Revel.* 5 9. *Luk* 1. 68. So that His work, cause, and interest is a purchased work, bought with his blood.

3. That his resurrection and glorification is an undoubted proof of this, that justice is satisfied, and that the price is fully payed; and also that his exaltation at the Fathers right hand is a sure evidence and ground of hope, that He shall at last triumph over all his enemies; and that his work of truth shal prosper. The Father said to Him *Psal.* 110. 1. *Sit thou on may right hand, until* I *make thine enemies, thy foot-stool* Being now highly exalted, he hath *got a name above every name, that in his name every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father Phil.* 2. 9. 10 11.

4. That the Father standeth engadged to make good to Him, all that was promised, and to give *Him* all that *He* purchased *Esai.* 53. 10. 11. 12. Christ, having now fulfilled his undertaking, by making his soul an offering for sin, and so satisfying justice, which is openly declared by his resurrection, admission to glory, as the Head of his elect, is to expect the accomplishment of what was conditioned unto *Him*. *His* work therefore on the earth dust prosper: and the Father hath undertaken to see it prosper. Sure the faith of this would much support a poor soul, staggering at the thoughts of the prosperity of the wicked, and of their evil cause.

5. That Christ himself is now throughly furnished and inabled, for the carrying on of his work, over the belly of all adversaries, for *all power in heaven and earth is given to Him Matth.* 28. 18. and *every knee must bow to Him. Phil.* 2. 10. *all judgement is committed unto Him John* 5. 22. 27. *Angels, powers and authoritie are made subject unto Him* 1 *Pet.* 3. 22. Yea *all things are under Him Ephes.* 1. 22. *How* then can his work miscarry?

for

who can hinder, that truth should not flourish
earth?

6. That Christ is actually at work, imploy
power for the carrying forward of his design,
glory of the Father, and for his own glory, and
good of his poor people. The Father worketh by
and He by the Spirit which is his great viceg
sent from the Father, and from Him, and his wo
glorify the Son, and shall receive of his, and sh
unto us *John.* 16 14.

7. That Christ, upon many accounts, stande
gadged to perfect this work, which He hath begu
is about. His honour is engaged to go th orow,
now He is fully furnished for it, and hath all the
tion at his command. He must then perfect his
as to the application, as well as He did perfect it,
the purchase: His love to his Fathers and his ow
ry, and to his own peoples good and salvation m
sure us, that He will not leave the work unperf
and his power and furniture may give us full sec
that no stope, which his work meeteth with, shal b
to hinder it.

8. That hence it is clear and manifest, that his
is in the midst of the wheels of men, and that the
He is ordering all these motions and reelings to th
His wheel keepeth an even pace and moveth e
and equably, in the midst of mens contrary motio

9. And that therefore, all the eccentrick and irre
motions of devils and wicked men, being in *His*
and ordered by Him, cannot hinder but further H
So that even enemies, while opposeing and seek
destroy the cause and intereſt of Christ, that his
and truth should no more be mentioned, are pro
ing his work. His wheel is the great wheel that
eth all the lesser and subordinate wheels, whatev
trary motions they may have the one to the other,
or many of them may seem to have to this great
So that, do they what they will, the work of o
goeth on. Their opposition is setting his work fo

though they intend the contrary. However their faces look, they row to the port, He would be at. This is an undoubted truth, and confirmed in all ages, and yet is not firmly believed: and a truth it is, which, if believed, would do much to ſettle our ſtaggering ſouls in aſtormy day.

10. That at laſt, He shal come *to be glorified in his ſaints 2 Theſe.* 1.10. when He *shal be revealed from heaven with all his mighty angels* verſ. 7. Then shall it be ſeen, whoſe shall counſel ſtand *His* or mens; and whoſe work shall proſper His or Satans.

Cautions.

Yet let me adde a few words, for caution and direction here.

1. The conſideration of thoſe things mentioned ſhould not make us ſlacken our diligence in prayer, and other duties: and when they are a right conſidered, they will rather prove a ſpurre and a goad in our ſide, to ſet us forward, than a bridle to hold us aback.

2. We would not think, that Chriſt's work & intereſt is going backward alwayes, when it ſeemeth ſo to us. Even when He is caſting down, what He hath built up; and plucking up, what He hath planted, his work is proſpering, for all that is in order to the laying of a better foundation, and to the carrying on of a more glorious work; when *He* shal lay all the ſtones with faire colours, and the foundations with ſaphires, and make the windowes of cryſtal, &c. *Eſai.* 54 11.12.

3 Though his work be alwayes going on, & his truth proſpering; yet we would not think that it will alwayes proſper alike, in our apprehenſions; many times we judge by rules of our own making, & not by the rule of truth; & hence it is that we miſtake oftentimes. We walk little by faith, & too much by ſenſe; & hence we judge too much by ſenſe, and ſo paſs a wrong judgement, to His dishonour, and the ſadning of our own hearts.

4. Nor would we think, that His Truth and intereſt is ruined and gone, becauſe it is ſore oppreſſed, in this or that particular place of the world; as his work were not of an univerſal extent, and in all the

churches If his trut thrive and prosper in some place of the world, shall we not say, that his kingd is coming? Or shall we limite all his work and in to one small part of the world?

5. We would not think the worse of his work cause it is carryed on with so many stops, and doth with so many Impediments in its way: We are no quainted with the depths of his infinite wisdom counsel: and so we see not what noble ends *He* before Him, in suffering those impediments to lie i way of his chariot. We think He should ride so triu antly all alongs, that none should once dar to ca least block in his way: but we judge carnally, as u quainted with the many noble and glorious desig which He hath, in ordering matters. As himself w a stone of stumbling and a rock of offence; so w have the way of the carrying on of his work prov his holy and spotlesse justice, a stumbling stone to m that shall stumble thereat, and fall, and never ris more.

6. We would beware to think, that Christ hath gotten his work, because he seemeth to take no n of our prayers, which we are putting up, now and for his work. *He* may be doing that, which we ar sireing, in the general, and yet not let us know he is answering our prayers: and that for wise and ends, to keep us humble and diligent. He may see misregaird our suites, and yet be carrying on his w and granting us our desires, upon the matter.

7. Hence we should beware of desponding, & g ing heartlesse and fainte, when we see few ow truth, Or standing upon Christ's side; for he needet mans help, to carry on his work, though he some thinketh good to condescend so far, as to honour to be instrumental in setting of it forward, who yet nothing but as he giveth; let us not then think, th work cannot prosper, because great ones & main oppose it, and such as should stand for it and own few and fainting, without strength courage or Zea

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CHAP. XV.

How to make use of Christ for stedfastness, in a time, when truth is oppressed and borne down.

WHen enemies are prevailing, and the way of truth is evil spoken of, many fainte and many turne aside, and do not plead for truth, not stand up for the interest of Christ, in their houre and power of darkness; many overcome with base fear, and either side with the workers of iniquity, or are not valient for the truth, but being faint-hearted turne back. Now thoughts of this may put some, who desire to stand fast, and to learn Him and his cause, in a day of tryall, to enquire how they shall make use of Christ, who is *the Truth*, so as to be inabled to stand in the day of temptation, and to keep fast by *Truth*, when it is loaded with reproaches, and buryed under an heape of obloquy. For satisfaction to this question, I shall shortly point out those directions, which, if followed, may prove helpful to keep the soul from fainting, misbelieving, doubting, quarrelling with, nay the Lord's dispensations, and from yeelding to the temptations, in such a day.

1. The believer would live in the conviction of his own hazard, through the slight of Satan, the strength of the temptation, the wickedness and treachery of the heart, the evile example of others, and the want of sanctified courage, Zeal and resolution; and this will keep the soul humble, and farr from boasting of its own strength, which was *Peter's* fault.

2. They would live in the faith and perswasion of this. That it is Christ alone, who is *the Truth*, who can keep them to stand for truth, in a day of temptation; and that all their former purposes, vowes, resolutions, some professions, & the like, will prove but weak cables to hold them fast, in a day of storme: and that only the Rock of ages must save them; and their being a leyward to Him, and partaking of his warme and saife protection, will do their business. That all their stock of grace,

and knowledge, and that confirmed with resol
and sincere purposes, will helpe but little, in th
and that new influences of grace and truth, fro
fountaine, that is full of grace and truth, will only
establishing to the soul, and confirme it in the tru
that day.

3. Therefore, they would eye Christ in his Off
particularly as the great *Prophet*, who can teac
never man taught; so teach, as to make the soul rec
the doctrine, and to hold it fast, to receive it in
and lay it up in the heart, as a rich & enriching trea

4 They would eye him, in his relations unt
people, as their *Head*, *Husband*, *Brother*, *Le*
Commander, *Captaine*, &c. for those give grou
approaching unto Him, with confidence, in the d
darkness and mists, for light and direction, an
strength and courage, in the day of temptation:
give ground of hope of helpe, in that day of tryal
difficulty.

5. They would eye and act faith upon the *promi*
assistance and through-bearing, in the day of calam
such as those *Esai.* 43. 2. *when thou passest throug*
waters, I will be with thee; and through the riVers,
shall not overflow thee; when thou walkest throug
fire, thou shall not be burnt; neither shal the flame
upon thee. And *Esai.* 41. 13. *for I the Lord thy God*
hold thy right hand, saying unto thee, feare not,
helpe thee: and particularly, they would eye the
mises of light, in the day of darkness. See *Esai.* 58.
& 60. 20. 2 *Sam.* 22. 29.

6. They would look on Christ as *an exalted con*
our, now risen & glorified: as a victorious captaine,
hath fought and overcome; that they, as his follo
may be made partakers of his victory and conque
so reape the fruit of his resurrection and ascensio
their establishment in the truth, when it is born d
and qnestioned, yea and condemned by men. *He*
stedfast and unmoveable in the midst of all the sto
that blew in his face: and as He came to bear w

he truth; so did He faithfully and zealously avow
h, even to the death; and in death got the victory
he Arch-liar and deceiver. Now the believer would
this, for the strengthening of his faith and hope of
ory also, through Him: and therefore would waite
iently for his help; and not make hast: for *they who*
eve make not hast *Esai.* 28. 16 knowing that he is
and faithful and will not disappoint his followers,
trust in him. And moreover, it would be of advan-
e to them, in this case, to eye that gracious and com-
able word *John* 14 19. ---- *because I live, you shall*
e also: and so by faith conclude, that seing Christ
v liveth, as a conquerour over darkness, untruth,
roaches, calumnies, and opposition of liars, yea
he father of lies; they, through him, shall also live,
ride out that storme: and this will give much con-
e to the soul, to endure temptation, and to waite in
ience for an outgate.

7. They would study much, and suck at the grand
mise of his coming againe, and of finally dispelling
clouds: and of fully clearing up his glorious truths,
t are now covered over with obloque, and buryed
er reproaches: and this will encourage the soul to
d to truth, in the midst of all opposition, believing
t, at length, truth, how much soever opposed now,
l be victorious.

8. They should be single in their dependence on him,
strength and thorowbearing, in that day of tryal;
leaning to their own understanding; *but acknow-*
ging Him in all their wayes *Prov.* 3.6. and when they
no hope of outgate in the world, nor appearance of
clearing up of the day, they would comfort them-
es, and encourage themselves in the Lord, as
vid did in a great straite 1 *Sam.* 30 6.

9. Upon the forementioned grounds, they would cast
the care of their throughbearing on *Him*, who car-
for them 1 *Pet.* 5 7. rolling all their difficulties on
m, consulting only with *Him*, and his Word, and
with flesh and blood; and so they would commit

their

their wayes to *Him*, who disposeth of all things, a
seeth good; forbearing to limite the holy one of I
or to quarrel with Him for any thing he doth; and
tiently wait for his out gate, and delivery.

10. It were good in this time of tryal, to be rem
bring the worth of truth, and intertaining high thou
of the smallest piece of truth, that is questioned, for
sake, who is *the Truth*: that a sight of the glorious w
thereof, may make them account the less of all they
lose, in the defence and maintenance thereof.

11. So were it good at this time, when truths co
to be questioned, to be lying neare to *the Truth*,
light, and to be keeping fast, what he by his Sp
cleareth up to be truth, though the lig t should no
so full, is to dispel all objections. This were to dep
upon him for light, with singlenss of heart; and in
ly simplicity and sincerity to follow his direction
torch, though it should not shine so bright, as
would wish.

Cautions.

A few words of caution will be usefull here also:

1. The believer, though taking this course, wo
not think to be altogether free of fear of stepping a
in less or in more: God may think good, to let m
of this abide, to the end he may be keeped watch
tender and diligent; for fear maketh the soul circ
spect and watchfull; and this is a good preserva
from defection.

2. Nor would the believer think, that hereby he s
be keeped altogether free of fainting. The heart m
and then, through fear and misbelief, may fall int
fit of fainting, and think all is gone: and yet he m
carry poor souls thorow, and make his strength per
in their weakness. 2 *Cor.* 12. 9. That when they
supported and carryed through the temptation, t
may sing praise to him; and not ascribe any thing
themselves: remembring how often they were faint
and almost giving over the cause as desperate & hop

3. They would not think it strange, if in the time their wrestling with difficultyes, the Lord hide his face from them, and give them not that joyfull accesse to HIM in prayer, that sometimes they have met with: for the Lord may see it fit, to put them to this point of tryall, among the test, to see if the love of his glory and truth will keep them standing, when they want the encouragements, that might be expected in that way: and if pure conscience to the command and authority of God will keep from siding with an evil way, when the soul is destitute of all sensible encouragement, both from within and from without.

4. In all this business, believers would carry singly, with an eye to God's glory; and would not be acted with self-ends, or drawn by carnal and selfy motives. They would not desire stability and through bearing, to be seen of men, or to gaine applause and the praise of men; lest God be provoked to leave them to themselves, and they at length come off with discredit, as Peter did. Therefore they would strive against these carnal motions of the heart, and laboure for spirituality, singleness of heart, and truth in the inward parts, which the Lord desireth. *Psal.* 51. 6.

CHAP. XVI.

How to make use of Christ as the Truth, *when error prevaileth, and the spirit of error carryeth many away.*

THere is a time, when the Spirit of error is going abroad, and truth is questioned, and many are led away with delusions: for Satan can change himself into an angel of light, and make many great and faire-like pretensions to holiness, and under that pretext usher-in untruthes, and gaine the consent of many unto them; that, in such a time of temptation, many are stolen off their feet, and made to depart from the right wayes of God, and to imbrace error and delusions, in stead of truth. Now the question is, how a poor believer shall make use of Christ, who is *the Truth*, for keeping him stedfast in the truth, in such a day of tryal, and from imbracing the way of error, how plausible soever it may appeare: for satisfaction to this, we shall propose these few things.

1. In such a time, when a Spirit of error is l
and rageth, and carrieth severall away, it we
for all, who would be keeped streight and hones
walking in feare. It is not good to despise suc
and subtile enemy, especially in the houre and po
darkness. Then all are called to be on their guai
to stand upon their watch toure, & to be jealous o
corrupt hearts, that are ready enough, of their o
cord to drink-in errour, & to receive the temptat
any time, and much more then.

2. They would not think, that their knowledg
ability to dispute for truth, will keep them ste
there be not more: for if the temptation grow, th
come to reasone and dispute themselves out of al
former knowledge and skill. The father of lies is
ing sophister, and knoweth how to shake their gr
and cast all loose.

3. They would renew their covenant grips of C
and make sure that maine business, *viz.* their pea
union with God in Christ, and their accepting of
for their *Head* and Husband. They would labo
have the foundation sure, and to be united unto the
corner stone; that so, blow the storme as it will
may ride saifely; & that hereby they may have acc
Christ with boldness in their difficulty; and may
confidence seek light from *Him*, in the houre of dar

4. To the end they may be keeped more wat
and circumspect, they would remember, that it is
honourable thing to Christ, for them to step aside,
least matter of truth: the denying of the least po
truth, is a consequentiall denying of him, who
Truth: and to lose a foot in the matters of truth, is
dangerous: for who can tell when they, who once
foot, s al recover it againe? And who can tell how
and how dreadful errors, they may drink in, who
once opened the door to a small errour? Therefor
would beware of tampering in this matter, and
mit any errour, upon the account that it is a sma
inconsiderable one: there may be an unseen cont

n betwixt on errour and another, and betwixt a small
e and a greater one, so as if the little one be admitted
d received, the greater shal follow; and it may be fear-
that if they once dally with errour, make a gape in
eir consciences, that God give them up to judiciall
indeneſs, that ere all be done, they shall imbrace that
pinion, which sometime they seemed to hate as death.
5. They would eye the promiſes suteing that caſe; *viz.*
e promiſes of Gods *Guideing the blind by a way, which*
ey know not: of *making darkneſs light before them, and*
oked things ſtraight. Eſai. 42. 16. and of *guideing con-*
nually, *Eſai.* 8 11 see also *Eſai* 49.10. and 57.18. and
ey would act faith on these and the like promiſes, as
w made sure through Jeſus.
6. Particularly, they would fix their eye upon that
incipal promiſe, of *the Spirit of truth, to guide into all*
th John 16 13.
7. With ſingleneſs of heart, they would depend on
hriſt, & waite for light from Him, and beware of pre-
dice at the truth: with ſingleneſs of heart, they would
e open to his inſtructions, and to the influences of his
ght and direction, and receive in the beames of his di-
ne light: & thus go about duties *Viz.* Prayer, Confer-
ce, Preaching, Reading &c. with an eye fixed on him,
d with a ſoul open to Him, & free of all ſinful prein-
dgment, and love to errour.
8. With ſinglenſs of heart, they would give up their
ls to Chriſt, as the *Truth*. that He would write the
uth in their ſouls, and frame their ſouls unto the truth;
nd unto that truth, which is moſt queſtioned, and by
hich they are moſt in hazard to be drawn away; and
ge and preſs Him by prayer and ſupplication, to do the
uty of an Head, an Husband, guide & Commander &c.
nto them: and that He would be a light unto them, in
at day of darkneſs, and not ſuffer them to dishonour
im, or prove ſcandalous to others; by departing from
e truth, and imbraceing of errour. A ſerious ſingle-
arted dealing with *Him*, upon the grounds of the
ovenant promiſes, and his relations and engadgments,
ight prove ſteadable in this caſe, if accompany-

ed with a lying open to the influences of
and to the light of information, which He is pl
send by the Spirit of truth.

Cautions and *Directions.*

For further clearing of this matter, we shall
at some cautions, and further directions useful
such as.

1. They would beware of thinking that God
come to them with light and instruction, in an e
dinary manner; and reveal the truth of the q
controverted somewhat immediatly: for this
manifest tempting & limiteing of the holy one of
We must be satisfied with the meanes of instr
which he hath provided, and run to the *Law an*
Testimony. We have the *Scriptures*, which are
make the man of God perfect and throughly furnish
to all good works 2 *Tim.* 3. 16. 17. and to *make w*
to Salvation Vers. 15. There must we seek light
and there must we waite for the breathing of his
with life, and coming with light to cleare up tr
us: for they are the *Scriptures of truth. Dan.* 1
and the *law of the Lord*, which is *perfect, converti*
soul, and the *commandement of the Lord*, that i
enlightening the eyes &c. *Psal.* 19. 7. 8. We h
Ministery, which God hath also appointed for th
to make known to us his minde: there must we
for him and his light. Thus must we waite at th
of wisdomes doors: and waite fore the king of li
his own way, wherein He hath appointed us to
for Him. And if He think good to come another
more immediat, Let *Him*, alwayes be welcome:
not us limite him, nor prescribe wayes to *Him*; b
low his directions.

2. When any thing is borne-in upon their Sp
a truth to be received, and as an errour to be re
more immediatly, they would beware of admit
every such thing, without tryal and examinatio
we are expressely forbidden to believe every Spir
commanded to try them, whether they are of
not 1 *John* 4. 1. The Lord will not take it ill, th

s own immediat motions and revelations be tryed
d examined by the word; becauſe the word is given
for this end; to be our teſte and ſtandart of truth.
he way of immediat revelation is not the ordinary
ay now of God's manifeſting his minde to his people,
ſe hath now choſen another way and given us a more
re word of prophecie, than was even a voice from
aven, as *Peter* ſayeth 2 *Pet.* 1.18.19. It it commend-
in the *Bereans Act.* 17. 11. who upon this account
ere *more noble, then thoſe of Theſſalonica, in that they*
ceived the word with all readineſs of minde, and ſearched
ſcriptures dayly, whether thoſe things were ſo. Even
auls words, thought he was an authorized, and in-
lible Apoſtle of Chriſt's, are here put to the touch
one of the word. Many falſe Prophets may go out,
d deceive many, and ſpeak great ſwelling words of
nity 1 *John* 4 1. 2 *Pet.* 2.18. and the devil can tranſ-
ange himſelf into an Angel of light 2 *Cor.* 11.14. And
ough an Angel out of heaven should preach any other
ing, than what is in the written word, we ought not
receive his doctrine, but to reject it, and to account
n accurſed *Gal.* 1. 8. So that the written word muſt
much ſtudied by us; and by it muſt we try all mo-
ns, all doctrines, all inſpirations, all revelations, and
manifeſtations.

3. Much more would they beware of thinking, that
e dictats of their conſcience obligeth them, ſo, as that
wayes they muſt of neceſſity follow the ſame. Con-
ience, being God's deputy in the ſoul, is to be follow-
no further, than it ſpeaketh for God, and according
truth. Adherring conſcience, though it binde ſo far,
that he who doth contrary to the dictats thereof ſin-
th againſt God, in that, knowing no other than that
e dictats of conſcience are right and conſonant to the
inde of God, yet dar counteract the ſame, and thus
rmally rebel againſt Gods authoritie; yet doth not
lidge us to believe and to do, what it aſſerteth to be
th, and duty. It will not then be enough for them
ſay, my conſcience, and the light within me ſpeak-

eth so, and instructeth me so: for that light
darkness, and errour and delusion; and so no
them to walk by. *To the law and to the testimony*
it their conscience, minde, or light within them,
not according to this word, it is because there is no
them Esai. 8. 20 I grant, as I said, they can no
out sin, counter, act the dictats even of an erri
science; because they know not better, but th
dictats are according to truth: and thus an erring
ence is a most dangerous thing, and bringeth
under a very sad *dilemma*, that whether they fo
or not, they sin: and there is no other remedie he
to lay by the erring conscience, and get a con
rightly informed by the word: puting it in C
hand, to be better formed and informed; that so
do its office better. This then would be especially
ed against; for if once they lay down this for a
pel, that whatever their conscience & minde or
light (as some call it) dictat, must be followed, ther
delusion, how false, how abominable so ever it
they may be at length in hazard to be drawn awa
and so the rule, that they will walk be, be not
effect but the Spirit of lies and of delusion; and th
tions and dictates of him, who is the Father of lie
is, the Devil.

4. Such as pretend so much to walk by cons
would take heed, that they take not that for the
of conscience, which really is but the dictate
own humors, inclinations, preoccupyed minde
byassed wills. When conscience speaketh, it grou
on the authority of God, whether truely or false
proposeth such a thing, to be done, or to be re
from, meerly because God commandeth that, a
biddeth this, though sometimes it mistaketh: but,
the dictats of mens humors, inclinations, preoc
judgements and wills, may pretend God's author
what they say, yet really some carnal respect,
end and the like, lyeth at the bottom, and is the
spring of that motion: and also the dictats of

byassed willes are usually more violent and fierce, in the dictats of conscience, for wanting the authority of God to back their assertions and prescriptions, y must make up that with an addition of a preternatural force and strength. Hence such as are purely by conscience, are pliable, humble, and ready to re and receive information; whereas others are adstrong, and pertinacious, unwilling to receive instruction, or to heare any thing contrary to their mindes their conscience, receiving more light, speak with igher voyce, against their inclinations, and former yes; and so create more trouble to them; whileas w they enioy more quiet within, so long as the cry their self will and byassed judgement is so loud, t they can not well hear the still and lowd voyce of nscience.

3. They would labour for much self denyal, and sinity; and to be free from the snares and power of selends, as credit, a name, and applause, or what of t kinde, that may be like the *fear of man*, that *bringa snare*: *Prov.* 29. 25. for that will be like *a gift, t blindeth the eyes of the wise Exod.* 23. 8. love to carn a party, or a desinge, to be seen & accounted some dy, to maintaine their credite and reputation, lest y be accounted changelings, and the like, will prove y dangerous in this case: for these may forcibly carthe soul away, to imbrace one errour after another, d one errour to strengthen and confirme another, that s hard to know, where or when they shal stand: & these respects may so forcibly drive the soul forward, that t he shal neither hear the voice of conscience within, r any instruction from without.

6. They would study the word of truth, without preice and any sinfull preingadgment, lest they be made reby to wiredraw and wrest the word, to their own truction; as some, of whom *Peter* speaketh 2 *Pet.* 3. It is a dangerous thing, to study the word with a judicat opinion; and to bow or wiredraw, and make speak what we would have it speak, for the

confirmation of our opinions and sentiments: so
is but to mock God and his law; and to say, Le
law speak what it will, I will maintaine this opi
and so make the word speak, as we would have
else lay it by. This is to walk by some other rule
the word, and to make the word serve our lusts,
confirme our errours, than which a greater indig
can not be done to the Spirit of truth, speaking
word.

7. In reading and studying of the word, there w
be much single dependance on the Spirit for li
waiting for clearnes from *Him*, whom Christ
promised to lead us into all truth. An earnest wres
with *Him* for his assistance, enlightening the mind
divine light, to understand the truth, and inclinein
soul to a ready imbraceing and receiveing of the t
declared in the word.

8. Though one place of scripture be enough to
firme any point of truth, and ground sufficient for
believe what is there said, there being nothing in
ture, but what is truth: yet in such a time of abou
errours, and when many are going abroad, spea
perverse things, to lead the simple away, it were s
tual wisdome to be compareing scripture with scrip
and not to be lightly imbracing whatever may
probable, and fairely deduceable from some one
sage or other of scripture; but to be comparing
with other passages, and see what concord there is
this is certaine, what ever point contradicteth other
and manifest testimonies of scripture cannot be
how ever a cunning sophister may make it seem
probably to flow out of such or such a passage of
ture. The testimony of the Spirit is uniforme, an
from all contradictions: and therfore we must
such an assertion that some would draw from such
sage, agree with other plaine passages: and if no
sure, that that is not the meaning of the place.
the devil did wreste and abuse that passage of truth
91. 11. *He shall give his angels charge concerning*

c. and from thence would inferre, that Christ might
ast himself down. *Mat.* 4. 6. Christ shew that this in-
rence was bad, because it did not agree with other di-
ne testimonies, particularly not with that *Deut.* 6.16.
hou shalt not tempt the Lord thy God: And thereby he
acheth us to take this course, in times of temptation:
nd so *compare spirituall things with spirituall*, as *Paul*
eaketh, 1 *Cor* 2. 13. Especially they would beware
f expounding clear Scriptures by such as are more
ark and mysterious: See 2 *Pet.* 3. 16. it is alwayes
iser, to explaine darker passages by such as are more
ear.

9. Let them guaird against an humore of newfangle-
es, nauseating old and solide truthes, and seeking af-
r something new, having eares itching after new
octrines, yea or new modes and dresses of old truthes:
r this is provocking to God, and proveth dangerous;
r such *turne away their eares from the truth, and are*
rned into fables, as Paul telleth us. 2 *Tim.* 4. 3. 4. *for*
e time will come, sayeth he, *when they will not endure*
und doctrine, but after their own lusts, shall they heape
themselves teachers, having itching eares: and they shal
rne away their eares from the truth, and shall be turned
nto fables. This savoureth of a spirit of levity and in-
nstancy; which is dangerous.

10. They would labour to have no prejudice at the
uth, but receive it in love, and the love of it; lest for
at cause God give them up to strong delusions to be-
eve lies, and to be led away with the deceiveablness
f unrighteousness: as we see 2 *Thes.* 2. 10. 11. 12. *and*
ith all deceivableness of unrighteousness in them that
rish, because they received not the love of the truth, that
ey might be saved: and for this cause God shall send
em strong delusions, that they should believe a lie; that
ey all might be damned, who believed not the truth, but
d pleasure in unrighteousness.

11. So would they beware of stifling the truth, of
aking it a prisoner, and detaineing it in unrighteous-
ss, like those spoken of *Rom.* 1. 18. *for which cause*

God gave them up to uncleanness and to vile affe
and they became vaine in their imaginations and the
lish heart was darkened; yea professing themselve
wise, they became fools. verf. 21. 22. 24. 26.
should let truth have free liberty, and power in the
and should yeeld up themselves to be ruled and g
by it: and not thorture with it, lay chaine upon
fetter it, and keep it as a prisoner, that can do noth
2. For this cause, they would hold fast the truth, w
they have learned, and have been taught by the S
out of the word. When *Paul* would guaird and fo
Timothy against seducers, that creept into houses,
ing captive silly women &c. among other directi
he giveth him this 2 *Tim.* 3 14 15. *But continue the*
the things, which thou hast learned, and hast bin assure
knowing of whom thou hast learned; and that fr
child thou hast known the holy scriptures, which are
to make thee wise to salvation &c. So he would hav
Colossians walking in Christ, rooted and build
Him, *and stablished in the faith, as they had been ta*
Col. 2. 6 7.
13. Especially they would be holding the gro
work fast, faith in Christ: It were good, in such a ti
erring from the way of truth, to be gripping Christ
er, and cleaving to Him by faith, and living by fa
Him. This is to hold the foundation fast; and the
the tempest of errour blow as it will, they will ri
a sure anchor, and be saife, because fixed upon the
of ages: and further, living neare Christ, in su
dangerous day, would be a noble preservative fr
the infections of error The soul that is dwellin
Christ, and griping to Him dayly by faith, and a
love on Him, dwelleth in light, and will discov
rour, sooner than another, because living unde
rayes of the sun of righteousness; which discov
errour.
14. They would labour to learne the truth, as
in Jesus; and the truths, which they have hea
him, and have been taught by Him, as the truth

gin, will abide, when other truthes, that have been learnt but of men, and heard of men, and as it was in the preaching of men, and in books, shall soon vanish, in a day of trial, This is to learne Christ, as he Apostle speaketh *Ephes.* 4 20. 21. *But yee have not so learned Christ, if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus,* When we learne the truth, as it is in Jesus, is bringeth us alwayes in to *Him*, and hath a tendency to fixe our hearts on *Him*, and is a piece of the bond that bindeth us to him and his way: we receive it then as a piece of his doctrine, which we must owne, and stand unto; O if we learned all our divinity thus! we would be more constant and stedfast in it, then we are.

15. When controversies arise, and they know not which side to choose; both seemeth to them to be alike well founded on the word, they would exerce their spiritual sagacity, and set their gift of discerning a work, to see which of the two tendeth most to promove piety and godliness, and the kingdome of Christ: and so see which of the two is the *truth, which is after godliness*, as the Apostle speaketh *Tit.* 1. 1. they most look which of the two is the doctrine, which is according to goodness 1 *Tim.* 6. vers. 3. That is the truth which is Christ's, and which should be owned and imbraced, viz, which floweth from a spirit of godliness, and tendeth to promove godliness, and ruleth with the true principales of godliness, even gospel godliness wrought according to the tennor of the covenant of grace; that is by the strength of the spirit of Jesus, dwelling and working in us; and not according to the tenor of the covenant of works, that is, wrought by our own strength &c.

16. Yet withal, they would take heed, that they mistake not here: for they may look upon some wayes and doctrines, haveing a greater tendency to promove godliness, then others; which indeed have not, but only seem so. They would therefore consider well what is the way of godliness laid down in the noble

noble device of the gospel, which is the way tha
glorifieth *God, Father, Son and Holy Ghost*;
what suiteth most with that, according to the
and not what seemeth most suitable to goodlin
their apprehension. The word is the best judge an
of true godliness; and in the word, we have th
saifest meane of true godliness held forth therefor
should see, what doctrine tendeth most to pro
godliness, according to the way held forth in the
and choose that.

17. They would guaird against pride and self
ceite, as thinking they are wise enough, and under
ing enough, in those matters: and so need not
a lesson of any. This may be of great prejudice
it is *the meek, that God guideth in judgement* A
the meek will He teach his way Psal. 25. 9. There
were good for his people in such a day, to be
and humble, willing and ready to learne of any pe
how meane so ever, that can teach the wayes of
The Lord may bless a word spoken by a privat pe
when he will not bless the word spoken by a Min
for his blessings are free. And it is not good to
any meane: *Apollos*, thought instructed in the w
the Lord, mighty in the Scriptures, fervent in Spi
teaching diligently the things of the Lord *Act.* 1
25. Yet was content to learne of *Aquila* and of hi
Priscilla, when they expounded unto *Him* the w
God more perfectly *vers.* 26.

18. In such a time, it is not unsaife to look to
is have been eminent in the way of God, and lye
to *Him*: for it is probable, they may know mu
the minde of God, in those questioned matters: H
we finde the Apostle putting *Timothy* and others to
duty, in a time when false teachers were going ab
saying 2 *Tim.* 3. 10 *But thou hast fully known my doc
manner of life*: and 1 *Cor.* 4. 16. *wherefore I beseec
be ye followers of me*: and 1 *Cor.* 11. 1. and A
Phil. 3. 17. *Brethren, be followers together of me:*
which say, that though we should call no man

hanging our faith absolutely on *Him*; yet in such a
ne of prevailing errour, and of false teachers going
road, some respect should be had to such, as have
und grace of the Lord to be faithful in times of tryal,
d have maintained truth, and stood for it, in times of
rsecution, and have with singleness of heart followed
e Lord; It not being ordinare with God to leave
ch, as in sincerity seek Him, and desire to follow his
ay, in truth and uprightness; and to give the revela-
on of his minde, and the manifestation of his Spirit, to
hers, who have not gone thorow such trials.

19. They would also at such a time be much in the
ncere practice of uncontroverted duties, and in putting
ncontroverted and unquestionable and unquestioned
uthes into practice: and this may prove a notable
ean to keep them right: for then are they in God's
ay; and so the devil hath not that advantage of them,
at he hath of others, who are out of the way of dutie.
David understood more than the Ancients, because he
eeped God's precepts *Psal.* 119.100.

20. It were good and suteable at such a time, to be
uch in the feare of God; remembering what an one
e is, and how hazardous it is to sin against *Him*, by
rinking in the least point of errour. The promise is
ade to such. *Psal.* 25. 12. *What man is he that fear-
h the Lord, Him shall He teach in the way that he shall
ouse.*

21. Finally, at such a time, they would be much
n communion with Jesus, lying neare Him; much in
rayer to *Him*, studying his Relations, Offices, Furni
ure, Readiness to helpe with light and counsel; and they
ould draw neare to Him with humility, boldness, faith
onfidence, love, tenderness and sincerity; and then
ey shall not finde that He shall fail them or disapoint
em

Enough of this. I proceed therefore to another case,
hich is.

CHAP.

CHAP. XVII.

How to make use of Christ, as the Truth, that we may get our case and condition cleared up to us

THe believer is oft complaining of darkness, co ing his case and condition, so as he cannot te to say of himself, or what judgment to pass on and he knoweth not how to win to a distinct a discovery of his state and condition. Now, it is alone, and *the Truth*, that can satisfie them as The question then is. *How* they shall make use o apply themselves to this *Truth*, to the end, they get the truth of their condition discovered to them first let us see, what this case may be. Consider th

1. That grace may be in the soul, and yet not b nor observed: this is manifest by daylie exper

2. Not only so, but a gracious soul, that is re ciled with God in Christ, and hath the Spirit of dwelling in it, may suppose it self a stranger ye this reconciliation, and void of the grace of God, to be still in the state of nature.

3. Yea, a soul may not only suppose and con it self in nature, while it is in a state of grace, but may be filled with terrour and apprehensions of wrath and indignation; and that in such a measu that thereby it may be as a distracted person, as we was with *Heman*, *Psal.* 88. 15. who said, *while I suff terrours, I am distracted.* The wrath of God lay ha on him, and he said, that he was afflicted wit God's waves *vers.* 6. hence he cryed out *vers.* 1 *Thy fierce wrath goeth over me, thy terrours have c off, they came round about me dayly, (or all the day water, they compassed me about together,* And yet this; the first word of his complaint was faith *ve* Many such complaints hear we out of *Job's* mou whom God not withstanding was that gracious, t never came to question his state before God, or to alude his hypocrisie, or his being still in the state

for clearing up our State and Cond.
. But it is not so with every one, that is so exer
d.
. Yea further, with those inward strokes upon the
, they may have sin and guilt charged home upon
r consciences: and this will make their life yet more
er, and put a sharper edge upon the rods. Thus
Job made to possesse the sins of his youth,
13, 26. and made to say, *My transgression is*
ed up in a bag, and thou sowest up mine iniquity. Job.
17.
. Moreover, they may be in such a condition a long
e, and all the while have no light of comfort, as we
in *Job* and *Heman*. They may even walk in darkness,
have no light of comfort *Esai.* 50. 10.
. Yea and also be without the hope of a delivery or
gate, Hence cryeth *Heman Psal* 88 4. 5. *I am*
nted with them that go down into the pit, free among
dead, like the slaine that lye in the grave, whom thou
remembrest no more, and they are cut off from thine hand.
they may be driven to the very border of despaire;
conclude that there is no hope; as the Church did,
k. 37. 11. *Our bones are dryed, and our hope is lost,*
we are cut off for our parts: and as *Job* Chap. 7. 6.
dayes are swifter then a weavers shuttle, and are spent
hout hope, and Chap. 19 10. *He hath destroyed me*
very side, and I am gone: mine hope hath he removed
a tree.
Now though sometimes, as we see in *Job*, and
Heman too, a soul may be under such a sad
sharpe dispensation, and yet not brought to
stion their state, or to conclude themselves child-
of wrath, lyeing still in blacke nature: yet it is
so with all, who are so exercised: but many,
er such a dispensation, may, at least, be in
dark, as to their state before God: and if they
not positively assert their state to be bad; yet
do much question, if they be in the state of
ce, and would be comforted under all their
pressures

pressures and afflictions, if they could win to
well grounded apprehensions of their interest in

In such a case as this is, there is ground for
soul to make use of Christ for outgate; and an
may be had in God's time, and as *He* seeth
right use-making of and going out to *Him*, wh
Truth. So then the soul, that would have its
condition cleared up, and a discovery of its being
ciled to God through Jesus, and in a state of gra
would make use of Christ as *the Truth*, for t
would.

1. Look out to Christ, as a *feeling Highpriest*
ful and mercyful, who being like us in all things
sin, doth sympathize with, and *succure such as ar*
ted Heb. 2. 17. 18. And as a Priest, that is *touch*
the feeling of our infirmities, *Heb.* 4 15. Albeit
in the deepest of his darkness, was never made to
on his sonship, but avouched God to be his Go
when he was forsaken, *Psal.* 22. 1. *Mat.*
Mark. 15. 34. Yet He knew what it was to be
to question his sonship, when the devil said unt
Mat. 4. *if thou be the Son of God*, and *He* know
such a distress, as *He* himself was into, wreastli
an angry God, hideing himself and forsaking
worke in a poor sinner, and being a mercyful an
pathizeing Highpriest, he cannot but pity such
under such a distemper; and as a gracious *Head*
thize with them. Now the believer would look
Him, as such an one, and upon this groun
him with confidence and boldness, and lay o
case before Him, that He may helpe and send re

2. They would also eye Christ, as *able to save*
that condition, and to command ligh to shine
darkness: and so, as one *able to save to the uttern*
that come to God through Him Heb. 7. 25.

3. And not only so, but eye Him also, as *give*
and commissioned of the Father to be a light to such
in darkness; even to the Gentiles, *Esai.* 42. 6. a
Luk. 2. 32. *Act.* 13. 47. and 26. 23. *John.* 8. 1

will encourage the poor Souls to go out to him
h their darkneſſe, when they ſee that He is ſent as
ht, and as *the Truth*, to clear up poor ſouls, that
k in darkneſſe and have no light: when they ſee,
it is his place and office to helpe them: and conſider
he is true to this truſt, and true and faithful, in all
was commited to him, it not only will embolden
n to come forward to him, but it will ſtrengthen
r hope, and encourage them to wait on.

. They would *ſtay themſelves on him, as an alſuf-
ent helper*, renuncing all other: crying out, that
y will have no light, but his light: and that they
l ſeek no where elſe for light, but waite at His door,
He, who is *the Sun of righteouſneſs, ariſe* in their ſoul,
come with hailing light in his wings.

. They would by *faith roll & caſt their darkened ſouls*,
r confuſed caſe, their overwhelmed hearts, *on Him*,
leave them there: for *He* is the only phyſitian: and
blinde ſoul muſt be put in his hand, who can take a-
y the filme, and cauſe the ſcales fall off, and make
t break into the ſoul, & diſcover to it its condition.

It would be uſeful and very ſteadable, in ſuch a
e of darkneſs, for the believer, to be *frequent in act-
direct acts of faith on Chriſt*: that is, be frequent in
ng to *Him*, as an alſufficient Mediator, as the only
ge & shadow, for a poor weary ſcoarched ſoul *Eſai.*
laſt and 32. 2. *And a man ſhall be as an hideing
ce from the winde, and a covert from the tempeſt,
rivers of water in a drye place, as the ſhadow of a great
k in a weary land* as one who *is a ſtrength to the needy
his diſtreſs, a refuge from the ſtorme, a ſhadow from the
t, &c. Eſai.* 25. 4. When the ſoul is thus overwhelm-
with clouds, and doubteth, of its intereſt in Chriſt,
would then put it out of doubt, by fleeing to *Him*
refuge from the ſtorme of God's indignation, and
hold on him, as *He* is offered in the goſpel: and thus
new its grips of Him, as the offered alſufficient Me-
tor: and frequent direct acts of faith will helpe at
ngth to a reflex act. The ſoul that is daylie running to
riſt, according to the covenant, with all its ne-

How to make use of Christ,
cilities: and laying hold on Him as only able
will at length come to see, that it hath be
him, & is made welcome by *Him*, and accepted
Him. So that reiterated acts of faith on an off
tioner, and *Salvation*, will dispel at leng
clouds of darkneſſe, that trouble the ſoul.

7. Such ſouls would beware of making th
ſtronger, and their darkneſs greater, by their
unwiſe carriage: for this cauſe, they would be
1. To cry out in deſpondency of Spirit, as
were no hope, and to conclude peremptorily, th
are cut off; and it is in vaine to waite any lon
this courſe will but darken them more, and
the clouds over their head.

2. To run away from Christ through unbeleſ
pair; for that will make their caſe yet worſe.

3. To walk untenderly and not circumſpect
the more ſins appear, the leſſe light will be
but ſouls would be tender in all their converſ
that time, and guaird againſt the leaſt ſin, or
ance of evill.

4. To fret and repine againſt God, becauſe of
penſation: for that will but entangle the ſoul m
wreath the yock ſtraiter about its neck; and pu
further out of caſe to be relieved, and to receive

8. Laſtly, ſuch would do well not to limite th
one of Iſrael, but to waite with patience, till
come, to ſpeak in light to the ſoul; knowing th
as waite upon Him ſhall never be aſhamed, &
23. becauſe *He waiteth to be gracious*; and th
bleſſed are they all that waite upon him Eſai. 30.18.

Queſt. But what if for all this, I get no
but my diſtreſs and darkneſs rather grow up
hand?

Anſ. That ſuch a thing may be, I gra
Lord thinking it fit. (1) To exerciſe their fai
pendence, patience, hope, and deſire more. (2
to diſcover more unto them their own
neſs, faintings, faithleſneſs. (3) To shew

te power and soveragnity. (4) To make his grace
mercy more conspicuous and remarkeable at
gth: and. (5) To traine up in a way of dependence
him in the dark; and of leaning to him, when walk-
in darknes; yea and in a way of believing, when
y think they have no faith at all, & for other holy ends.
the soul would not despond; for there are several
ngs, that may serve to support and beare up the heart,
in that case; as.

. This is not their case alone: Others have been
he like before; & many have had the like complaints
ll ages, as is known to such as have been acquainted
h exercised souls.

2. It may yeeld peace and comfort, to know
t they are about duty, when looking to *Him*,
depending upon Him, and waiting for his
nt.

3. The promises made to such, as waite for Him,
y support the soul, and yeeld comfort.

. The distinct knowledge and uptaking of their con-
ion, though it be comfortable and refreshing; yet
s not absolutely necessary. A soul may be a saved
l, though those clouds should continue to its dying
; & thought, as long as they lived they should never
a clear discovery of their gracious state, but spend
ir dayes in mourning, complaineing, & crying out of
k nes, &c.

. Such a soul should think that its much, that he
eeped out of hell so long: and sure, the thoughts
what he is, and of what he deserveth, may make
n sober, and not to think much, though he reach
so high, as to see his name written in the book
ife.

5. They would know, that full assurance of hope
of faith, is but rare; and even such as have it,
not ordinarily keep it long: So that it should not
ch trouble them, if after all their paines they cannot
n at it.

7. If they wine to any reall ground of hope
how

small soever, they should think much of that:
dear to Christ live long, and never know what
is.

8. It is no small matter, that they are not sin
the gulfe of inconsideration, and plagued with a
ferency in these matters: but are made to value
and in Christ and an interest in Him, at such a ra

9. Their going to Christ with all their wants,
all on Him: and their making that their daylie
may keep up their hearts from fainting, yea &
souls with joy; for that is really the exercise o
And the great and gracious promises are made
as believe, and not to such only, as know the
live. I grant such as know not that they do believe,
draw comfort from these promises: yet it is
that one may, by reflecting on the actings of
soul, see and know that really he is going out to
forsaking himself, casting his burden on Him,
and depending upon *Him*: when yet he will
that he doth believe: and when he seeth this w
of the soul toward Christ, he is obliged to believe
blieveth, and thereupon rejoyce in the hope of th
promises. And however, the very sight and kno
of this acting & motion of the soul, may give the
comfort, though they shall not take it for faith:
it is the way of duty, and it is the thing, which
pel calleth for: and because they cannot shew
stance of any one soul, that did so, and perish
the truth is, the right understanding of the n
faith, would cleare many doubts, and prevent
questions.

I come to speak a little to the last case, which
handle, which is.

CHAP. XVIII.

How we shall make use of Christ, as the Truth, *
may win to right and suitable thoughts of Go

THis is a case, that much troubleth the people o
They cannot get right and suitable thoughts o

ch they earnestly desire to have; nor know how to
at them. And certaine it is, He only who is *the*
h, and came out of the bosome of the Father, can
here. Therefore, for our use making of Him for
end; It would be remembred.

. That the minde of man, through the fall, is no-
g but a masse of ignorance and blindnes; that the
rstanding is darkned Ephes. 4. 17. 18. And naturally
are *in darkness* 1 *John* 2. 9. 11. Yea *under the power*
arkness Col. 1 13 And, which is more, our mindes
urally are filled with prejudice against God and
nity, through wickedness, naturally resideing there,
which *the Prince of the powers of the aire, the Spi-*
hat worketh in the children of disobedience, increaseth
stirreth up.

. That this evil is not totally taken away, even in
godly, but helped only in part: for they see and
w but in part. 1 *Cor.* 13 vers. 13.

. That hence it cometh to pass, that through the
king of corruption, the soul of a believer can some-
e win to no right thought of God at all, or at best to
e very narrow, and unsutable conceptions of Him
his wayes: yea sometimes, all, the thoughts that
can get of God, are vaine and idle, if not mis-
pen and blasphemous

. That as we are, we cannot see God: for no man
n seen Him *Mat.* 11, 27. *John* 4. 46. for He is *an*
isible God, 1 *Tim.* 1. 17. *Heb.* 11. 27. *He dwelleth*
ght, which no man can approach unto. Him no man
h seen, nor can see 1 *Tim.* 6.16 1 *John.* 4 12.

. That all that knowledge of God, which is saveing,
be found in Christ, who is the *brightness of his*
y, and the expresse image of his person. Heb. 1. 2. *and*
image of the invisible God Col. 1. 15. and is for this
come out from the bosome of the Father, that He
ght acquaint us with *Him*, and with all his secrets
n 1. 18. *Matth.* 11. 27. so far as is needful for us to
w. He is God incarnate, that in *Him* we may see
invisible. Thus *God is manifest in the flesh* 1 *Tim.* 3.16.

and

and the *word was made flesh, and dwelt among us* 1. verſ. 14.

6. That therefore, if we would ſee and know we muſt go to Chriſt, who is the temple, in God dwelleth and manifeſteth his glory; and through him, muſt we ſee and conceive of God. light that we get of the knowledge of the glory of must be in the face of Jeſus Chriſt 2 *Cor.* 4. 6, that the manifeſtations, that Chriſt hath made of him in his Natures, Offices, Ordinances, Works, penſations of grace, mediate and immediate &c. thus doth God, who *commanded the light to shine darkneſs, cauſe this light of the knowledge of his shine into our hearts, viz. in the face of Jeſus C* that is, in the diſpenſations of grace in the goſpel, is the *glorious goſpel of Chriſt* 2 *Cor.* 4.4. and, as it the face of Jeſus Chriſt: for, as by the face a m beſt known, and diſtinguished from others; ſo is visibly, diſcernably, and manifeſtly ſeen & know and by the goſpel diſpenſations; there are all the ments & draughts of the glory of God which we know, lively and clearly to be ſeen.

So then, if we would make uſe of Chriſt f end, that we may win to a right ſight of God, & ſu conceptions of his glory, we would conſider things.

1. We would live under the ſenſe and through viction of the greatn and incomprehenſible God, as being every way poſt finding out: and under the conviction of our own darkneſs, and pacitie to conceive aright of *Him*, even as to wh hath revealed of himſelf

2. We would know, that what the works of Cr and Providence declare and preach forth of God, t it be ſufficient to make Heathens and others, t not improve the ſame to a right acknowledging o inexcuſeable; as *Paul* teacheth us, *Rom.* 1 20. that is short of giving to us that ſaving knowle Him, which muſt be had, and which *is life eternal* 17. 2.

We would know, that what of God is to be found by the works of creation and providence, is more clearly seen in Christ, and in the gospel. Here is a better and more glorious discovery of God, and of his glorious attributes, his Justice, Power, Wisdome, Goodness, Holiness, Truth &c. than can be found by the deepest diveing naturalist, and most wise moral observer of providence, that is not taught out of the Gospel.

Yea, there is somthing of God to be seen in Christ, the gospel, which can be observed in none of his works of creation, or common providence: there is *the grace of God that bringeth salvation*, that is made to appear only by the gospel *Tit*, 2. 11. and there is a *peculiar kindeness and love of God toward man*, which is only discovered by Christ in the gospel. *Tit*. 3 4 There is that *manifold wisdome of God*, that mysterie, which was hid from the beginning of the world in God; that principalities and powers in heavenly places, the greatest and wisest of naturalists, must learne by the church, wherein that is preached and proclaimed by the dispensations of the gospel *Ephes*. 3. 9 10. His *mercy pardoning poor sinners*, *justice being satisfyed*, can not be discovered by nature. Nature cannot unfold that mystery of justice and mercy, concurring to the salvation of a sinner, only the gospel can clear that riddle.

We would remember, that all the beames of that glory, which are necessary useful, for us to know, are, to speak so, contracted in Christ and there vailed, to the end that we may more steadily look upon them. We may go to our Brother, who is flesh of our flesh, and there through the vaile of his flesh, see & behold what the other wayes was invisible: as we can look to the sun better shineing in a pale of water, than by looking up immeditatly; so can we behold God and his glory better in Christ, where there is a thinn vail (to speak so) drawn over that otherwise blinding yea killing, glory than by looking to God without Christ: for alas we could not endure one glance of an immediat ray of divine glory, it would kill us outright.

6. We

6. We must then go to Christ, and there
for He who seeth Him, seeth the Father also.
9. Particularly, we must go to the face of Jesu
that is, that, w ere y He hath made himself kno
noble contrivence of the glorious posel; whe
things are so carryed on, as that God is glorifie
Son, in the salvation of poor sinners. The whol
of salvation is laid on Christ, and the Father is g
in Him? who is his servant and his chosen, whom
holdeth and furnisheth for the work *Esai.* 42. 1,
is called the Covenant it self: *He* is the unde
in the covenant of Redemption, and in the coven
Grace: all is founded on *Him*: all thee goo
of it are given out by *Him*: all the grace, by w
close with it, and accept of *Him*, according
given by Him. Now, in this gospel contrivance
the lines of the glorious face of Christ to be see
in that face must we see & discerne the glory of G
the rayes of which are centered in Christ, and th
we get a noble prospect of that glorious
So that all such, as would make use of Ch
this end, that they might come to have right a
able thoughts and apprehensions of God, must
acquainted with the whole draught and fram
gospel; and so acquainted therewith, as to see C
substance, ground, and all of it, and to see Him
part of it.

7. Whatever we know or learne of God
works of Creation or Providence, in the world o
ourselves, we would bring it in here, that it may
a new tincture, and a deeper impression. That
when we find and learn something of Christ ther
are brought nearer Christ thereby; and made
to discover something more of the glory of Go
face of Christ; or are made to understand bett
thing of the revelation, that is made of God in
pel: or moved thereby to improve it better.

8. In all this matter, we must nor go wit
guide, lest we wander in this wilderness, and

yrinth to us. We must take Christ with us all a-
gs: *He* must teach us to understand his own face:
to read the glorious characters of that excellent
ry which is to be seen in his face: He must be our
erpreter, and teach us, how to read this book, and
w to understand what is written therein; He must
e the discerning eye, and the understanding heart:
n the Spirit of wisdom and understanding, to take up
mysteries of God.

. And for this cause, we would by faith lay hold
on the promises of the Spirit, whereby we may be
de spiritual, and have our understandings enlighten-
more and more, to understand the mysterious cha-
ters of divine Majesty and Glory.

o. In all this exercise, we would walk with fear, and
ry with us impressions of the dreadful Majesty and
ory of God, that we may tremble and feare, and
d in awe, & read what we read of this glory of God
face of Jesus Christ, this glorious bible, with reve-
ce, and godly fear.

nd thus may we be helped to win to right and
eable thoughts of God; yet with all we would,

Cautions.

Consider a few things further, as.

. That we must not think, to search out the Al-
hty unto perfection, *Job.* 11. 7.

. Nor must we think, to get any one point of God
wn and understood perfectly: corruption will mix-
self, do our best; and our short comings will not
y be reckoned up.

. We must beware of carnal curiosity, & of unlaw-
diving in this depth, least we drown.

. We would not dreame of a state here, wherein
will not need Christ for this end. Yea, I suppose, in
y, *He* will be of use to us, as to the seeing of
d: for even there, as he is to day, so shall he for
abide, God and man in two distinct natures and

one person: and that cannot be for nought
God will be still God, invisible and unsearcha
we, though glorified, will remaine finite creatur
therefore will stand in need of Christ, that in
rious face we may see the invisible. *He* must
lumen gloriæ.

5. We should think it no small matter, to h
impression of this sight upon our hearts, that we
see Him; and that we, in this state of sin, cann
right and suitable apprehensions of Him. I say,
pression of this on our spirits, that is, such a sight
impossibility to get Him seen aright, as will k
heart in awe, and cause us walk before *Him* in fe
reverence, and to humble ourselves in the dust,
tremble when ever we make mention of his na
begin to meditate on *Him*, knowing how great
He is, and how dangerous it is to think amiss o
and how difficult to get a right thought of him.

CHAP. XIX.

And the Life.

How Christ is the Life.

THis, as the former, being spoken indefinit
be universaly taken, as relating both to suc
yet in the State of nature, and to such as are in
of grace; and so may be considered in reference
and ground three points of truth, both in refer
the one, and in reference to the other. To wit,
our case is such as we stand in need of his help,
the Life. 2. That no other way but by Him
get that supply of life, which we stand in need
He only is *the Life*, excluding all other. 3.
help, is to be had in *Him* fully and compleatly
only is He able to quicken, but He is called
So that the help, which he giveth, is full, ex
and compleet.

Looking upon the words, in reference to sin

Nature, they point out those three truthes to us.
First. That all of us by nature are dead, standing in
ed of quickening and of life: for this is presupposed,
hile He is said to be *the Life*: and that both *legally*
d *really*: *legally* being under the sentence of death,
Adams transgression *Rom.* 5. 15. and for that ori-
al corruption of the heart we have: & *Really*, the sen-
ce of the law being in part executed; and that both
o the *body*, and as to the *soul*, As to the *body*. It is
w subject to death, and all the forerunners thereof,
h as weakness, paines, sickness, feares, torment,
uble, wearyness: yea and in hazard of hell fire, and
torments of the second death for ever. As to the *soul*,
lso is many wayes dead, both first in away that is
ely penal, and next in away that is *also sinful*; and
h wayes, as to what is *present*, and as to what is
ure: for as to that which is *penal* and *present*. It is
) separated from God and his favour *Gen.* 3. 8. 10.
(2) is under his curse and wrath, whence it com-
to pass, that *by nature we are children of wrath Ephes.*
2. 5. *Servants of Satan* 2 *Tim.* 2. 26. The consequence
which is sad and heavy; for hence it is that we can-
t please God, do what we will: till we be brought
t of that state, our ordinary and civil actions, even
wing the ground, is sin. *Prov.* 21. 4. Yea our Reli-
ons actions, whether natural or instituted, are abo-
nation; even our *sacrifices Prov.* 15. 8. and 21. 27.
d *prayers Prov.* 28. 9. *Psal.* 10. 7. Yea and all our
ughts and purposes *Prov.* 15 26 and likewise all *our*
yes Prov 15 9. As to what is *penal* and *future*, it is
noxious to that everlasting excommunication *from*
presence of the Lord, and from the glory of his power
Thes. 1. 8 9. and to the torments of hell for ever *Mark.*
44 46. 48. *Luk* 16. As to what is not only *penal*,
also sinful, the soul *here* is under the stroake of dark-
s in the understanding, perverseness and rebellious-
s in the will, irregularity and disorder in the affe-
ons, whereby the soul is unfit for any thing that is
od, and prone to every thing that is evil. *Rom.* 3 10. 20.

Ephes. 2. 1. 2. 3. *Rom.* 5. 6. and 8 7. 8, whence p
eth all our actual transgressions, *Jam.* 1. 14. B
moreover sometimes the soul is given up to *a r*
minde *Rom.* 1. 28. *to strong delusions* 2 *Thes.* 2.
hardness of heart *Rom.* 2. 5. *horror of conscience P*
14. *to vile affections Rom.* 1. 26. and the like sp
plagues; which, though the Lord inflict on some
yet all are obnoxious to the same by nature, & c
spect no less, if the Lord should enter with them
judgement. And finally, as to what is *future*
kinde, they are, being fuel for Tophet, obnoxi
that malignant, sinful, blasphemous and desperat
lion against God, in hell for ever more.

O how lamentable, upon this consideration, m
condition of such be, as are yet in the state of natu
if it were but seen and felt! But alas there is this
tion to all, that people know not this, they con
not, they believe it not, they feel it not, they see it
hence it cometh to pass, that.

1. They cannot bewail and lament their con
nor be humbled therefore.

2. They cannot, nor will not, seek after a re
for the whole will not trouble themselves to seek
physician.

And sure upon this account, their case call
pity and compassion from all, that know, what a
ful thing it is to be in such a condition: and shou
up all to pray for them, and to do all they can to
them out of that state of sin and misery, which is
ful to think upon.

Should not the thoughts & consideration of thi
all to try and search, if we be yet translated fro
to life, and delievered out of that terrible and
ful state, and made partakers of the first resurr
It not being my purpose, to handle this point at l
shall not here insist in giving marks, whereby th
be known, and which are obvious in *Pauls*, an
found handled at large in several practical pieces
in Mr. *Gutries Great interest*. I shall only de
one to consider and examine.

1.

1. Whether or not, the voice of Christ, which quick-eth the dead, hath been heard and welcomed in their ul? This is effectual calling.

2. Whether or not, there be a through change wrought their soul, a change in the whole Man, so as all ngs are become new 2 *Cor.* 5. verſ. 17?

3. Whether or not, there be a Principle of life within? d they be led by the Spirit?

4. Whether or not, there be a living to the glory of e Lord Redeemer?

And when by impartial tryal, a diſcoery is made of e badneſs of our condition, should we not be alarmed look about us, and to laboure by all means for an gate, conſidering, (1) *How* doolful and lament-le this condition is. (2) How ſad and dreadful the nſeqnents of it are. (3) How happy a thing it is to be ivered from this miſerable and ſinful conditon: and.) How there is a poſſibility of outgate.

Finally, It may break a heart of ſtone to think, how ople, that are in ſuch a condition, are ſo unwilling to me out of it: for.

1. How unwilling are they, once to ſuſpect their con-ion, or to ſuppoſe that it may be bad, and that they y be yet unconverted?

2. How unwilling are they, to ſit down ſeriouſly to and examine the matter, and to lay their caſe to the ch-ſtone of the word?

3. Yea, how unwilling are they, to heare any thing t may tend to awaken them, or to diſcover unto m the badneſs of their condition?

4. *How* ready to ſtiffle challenges of conſcience, or common motion of the Spirit, which tendeth to a-me their ſoul?

5. How great enemies are they to ſuch ordinances, ſerve to awaken ſleeping conſciences?

6. And how do they hate ſuch miniſters, as preach n doctrine, as may ſerve to rouz them up, and ſet n awork about their own ſalvation?

ondly, We learn hence. That without Chriſt there is

no imaginable way of delivery out of this natu
of death *No other name is given under heaven w
we can be saved. Act.* 4. 12. and angels can m
help here, nor can one of us deliver another;
demption of the soul is more precious then so *Ps*
7. 8. Nor is there any thing we can do for our
that will availe here; all our prayers, tears whip
fastings, vowes, almes deeds, purposes, promise
lutions, abstenance from some evils, outward an
men s, good morality & civility, outward religio
yea and, if it were possible, our keeping of the
law, will not helpe us out of this pit. And we may
ourselves in such exercises in vain; for they wil
but bodylie exercises that profite little. And when
way, we have spent all our time, parts, spirits and
we shall at length see, and say, that we have sp
money for that which is not bread.

This should put all of us to try, what it is, wh
leane to for life; and what it is, the consideration
of giveth us peace and quietness, when the thou
death, judgment, hell and wrath of God come u
and trouble us: for if it be any thing beside Ch
our soul leaneth to, and that we are comforted
found all our hopes upon, we will meet with a
able (oh for ever lamentable!) disappointme
sure then, that our hearts renunce all other wa
meanes of outgate, out of this death, beside Je
Resurrection and the Life, else it will not
with us.

Thirdly, We see here. That delivery out of thi
al state of death, is only had by Christ: for H
is *the Life*, and the life that is in HIM is suite
excellent. Hence he is called the *bread of life*
35 48. The *resurrection and the life John* 11. 2
water of life Revel. 21. 6. and 22. 17. The *tre
Revel.* 22. 2 14. The *Prince of life Act.* 3.
life Col. 3. 4. The *word of life*, and *life* it self
1. 1. 2.

And as HE is a suitable and excellent life;

alsufficient and perfect life, able every way to help
, and to deliver us from all the parts of our death.
or.

1. He delivereth from the sentence of the law *Rom.* 5.
.18. undergoing the curse of the law, and becomeing a
se for us 2 *Cor.* 5. last.

2. He taketh away the curse and sting of all temporal
agues, yea and of death it self, causeing all *work toge-
r for good to such as love Him Rom.* 8. 28. *He* hath
led Him, that had the power of death, that is, the devil
eb. 2.14. And through Him the sting of death, which
in, is taken away 1 *Cor.* 15, 56, 57.

3. *He* reconcileth to God, taking away that distance
d enmity 2 *Cor.* 5.20. and so he is *our peace* and peace-
aker, purchaseing access to us to the Father *Ephes.* 2.
. 16. and 3. 12.

4. *He* also delivereth from the power of sin and cor-
ption *Rom.* 7. 24.

5. And from all those spiritual stroakes; such as
indness, hardness of heart, &c: for he is our light,
d hath procured a new heart for us, even an heart
flesh.

6. So delivereth he from hell fire, having satisfied
stice, and having brought life and immortality to
ght. And he giveth life eternal, as we see *Rev.*
and 3.

Oh! it is sad, that Christ is so little made use of,
d that so many will forsake the fountaine of living
aters, and dig to themselves broken cisterns, that
n hold no water; and slight, despise and undervalue
e gospel of Christ, which bringeth life and immorta-
y to light.

Oh! if the consideration of this, could move such,
never found any change in themselves, to run to
d make use of Jesus Christ, for life: and would for
is end

1. Cry to him, that he would make them sensible
their deadness, and waken them out of their deep
ep.

2. Cry to *Him*, to set them awork to renun ther helpe beside his, as being utterly unable to en, and put life in them.

3. Cry to Him, that *He* would draw and dete their souls, to a closeing with Him by faith alon hearing of his voice, to an obeying of his call, to lowing of his direction, to a giving up of themsel *Him*, leaning to Him, and waiting for all from *H* lone: in a word, to take Him for their life in all p and to leane to *Him* for life, and to expect it from through faith in the promises of the gospel.

Next. This being spoken to the disciples, who suppose to have been believers, it will give us gro speak of it, in referrence to believers, and so yeel points of truth, which we shal briefly touch, a come to speak of use-making of Christ, as *the L* some particular cases.

First. It is here clearly presupposed, that even vers have need of Christ to be life unto them; have their fits of deadness. If it were not so, why Christ have said to believers, thet *He* was life? *A* lie experience doth abundantly confirme it. For

1. They are oft so weak and unable to resist te tion, or to go about any commanded duty, as were quite dead.

2. They are oft so borne down with discourag because of the strength of opposition, which the with on all hands; and because of the manifold pointments, which they meet with, that they ha ther heart nor hand; and they faint and sit up, wayes of the Lord; and cannot go thorow diffi but oftimes lye by.

3. Through daylie fighting, and seeing no v they become weary and faint hearted; so that t by as dead; *Esai.* 40. 29.

4. They oft fall sick and decay, and have need stauration and quickning.

5. The wante of the sense of God's favour, and comforts of the holy ghost, maketh them to dwin droup, and look out as dead.

9

6. While under soul desertions, upon one account or
ner, they look upon themselves as free among the
d, that is, as dead men, of the society of the dead, with
eman Psal. 88.

7. Yea many times, they are as dead men, led cap-
e in chaines of unbeleef, and corruptions, as we see
avid was, when his heart panted, and his strength
led him, and the light of his eyes was gone from him
al. 38. 10.

8. Many times the frequent changes, and ups and
wns they meet with, take all courage and heart from
m, that they become like men tossed at sea, so as they
e no more strength.

And many such things befall them, which make them
k as dead, and to stand in need of quickening, revi-
ng and strengthening cordialls from Him, who is *the*
fe. And thus the Lord thinketh good to dispense with
own people.

1. That they may be keeped humble, and know
mselves to be indigent creatures, needing influences
ife daylie.

2. That they may have many errands to Him, who
he *Life*, and have much to do with Him, and depend
on Him continually.

3. That He may shew himself wonderful, in and a-
ut them, giving proof of His skill in quickening the
d, and in bringing such thorow unto everlasting life,
o were daylie, as it were, giving up the ghost, and
he point of death.

4. That heaven may be heaven; that is, a place where
e weary are at rest *Job*. 3. 17. and the troubled rest
Thes. 1. 7. And where the inhabitants shal not say they
e sick *Esai*. 33. vers. 24.

5. That they may be taught more the life of faith and
dependence on Him, and trained up in that way.

6. That *He* may be owned, acknowledged and sub-
tted unto, as a Soveraigne God, doing what *He* will,
heaven and in earth.

For all this, there is no cause, that any should take

up any prejudice at christianity: for, for all th
life is sure, and the outgate is sure and saife. No
they think it strange, to see believers oft mourn
drouping, seing their case will oft call for new
of life. Their fits are not known to every one; n
every one know what lyeth sometime at their he

Nor would they think it such an easie matter, to
heaven, as they imagine, and so deceive themselv
righteous are saved through many deaths.

And as for believers, They would not think it s
to meet with such fits of deadness; nor thence co
that all their former work was but delusion, a
they are still into the state of nature. But rather o
the wisdome, faithfulness and power of God, in
ing their broken ship thorow so much broken
yea and shipwracks; and his goodnesse in orderi
ters so, as they shall be keeped humble, watch
ligent and constant in dependence upon him,
and must be their life, first and last. And hence
necessitie of living alwayes neare to Christ, and
ding constantly upon him by faith; for, he bei
life. They cannot be without him, but they must
d c y.

Secondly, We hence learn. That under all th
of deadness, to which his people are subject, n
without Christ will helpe. Not.

1. All their paines in and about ordinary m
prayer, reading, hearing, meditation, confer
They will all cry out, that help is not in them:
is *the Life*.

2. Not extraordinary duties. Such as fastin
prayer and vowes, these will never revive and q
a drouping or fainting sickly soul: for they
Christ; nor *the Life*.

3. Nor will a stout couragious Spirit, and reso
of heart avail. If he, who is *the Life*, breath
that will melt away, and evanish.

4. Nor will the stock of habitual grace, wh
maineth in the soul, be sufficient to quicken an

e ſick ſoul: if *the Life* breath not on theſe habites, d if new influences of life and ſtrength flow not in on the ſoul, and new rayes come not down from this n of righteouſneſs, to warme the frozen ſoul, the ha- es will lye by as dead.

5. Far leſs will their great gifts and endoments help em out of that dead condition: all their light and owledge, without the influences of this *Life*, will prove eak and inſufficient for this end and purpoſe.

6. Nor will ſound, pure, and lively like ordi- nces work out this effect: for till he look down, all oſe ordinances may prove dead and deadning to m.

It were good if believers were living under the con- tion of this daylie, and, by their practice and carri- e, declareing that they believe, that Chriſt only is *the fe*, and that they muſt live in Him, and be quickened d revived through Him alone.

Thirdly, We ſee hence, That Chriſt is *the Life*, that is, e that ſufficiently, yea and abudantly, can helpe the liever, while under thoſe fits of deadneſs, which have en mentioned, and the like. There is in him a rich pply of all things, that tend to revive, encourage, engthen, and enliven a ſoul, under ſpiritual deadneſs d fainting. Therefore is He called *the Life*; as hav- g in *Him* all that, which is neceſſary for, and an- erable to ſouls under ſpiritual ſickneſſes, diſtempers, ſertiens, fainting and ſwooning fires, &c. for with im is *the fountaine of life Pſal.* 36 9. and He it is that holdeth *the ſoul in life Pſal.* 66. 9. and can *command e bleſſing, even life for evermore Pſalm* 133. verſ.

For further clearing of this, we would conſider thoſe ings.

1. That *He* is God, equal with the Father in power d glory, and thereby *hath life in himſelf John.* 5. 26. d can *quicken whom He will. verſ.* 21. By this *He* oveth there his own godhead and equality with the ther. So *John* 1. 4. It is ſaid that *in Him was life*;

and

and that life was the light of men, whereby also h
head is confirmed. This should be firmly believ
rooted in our hearts, as being the ground of all ou
comfort and life: for were it not so, that our Me
were the true God, all our hopes were gone, ou
forts could not be long lived, and our life were ex

2. As mediator God man, *He* is fully and throu
fournished to quicken and enliven his meinbe
followers, first and last: and all alongs their life
be hid with Christ in God, for *in Him dwelleth th
nes of the godhead bodyly Col.* 2. 9 as mediato
called a *tree of life Prov.* 3 18. quickening and en
ing all that feed upon Him; and *the bread of life*,
6. 35 48. Yea because of power and authoritie to
mand life to the dead soul, He is called the *Pri
life Act.* 3 15. and as *a living* quickening *stone*, h
eth life to all that are built upon Him 1 *Pet.* 2. 4
as being fully fitted and fournished for this wor
calleth himself *the resurrection and the life John.* 1
This should beriveted in our hearts, as a comfo
and encouraging truth.

3. Of this stock of life, and quickening and r
ing grace, which He hath got, and is furnished
al, as Mediator and Redeemer of his people,
communicative: *of his fulnes do we receive, and
for grace John* 1. 16. He gote it, that He might
out; and that from Him as an head it might flo
onto his meinbers, and therefore He is the *bread
came down from heaven, and giveth life to the world*
6. 35. Yea *He giveth eternal life to all his sheep John*
28 and *He* is *come for this end, that his sheep might
life John* 10. 10. Therefore hath he taken on such
tions, as may give ground of confirmation of th
of an *head*, of a *stock* or *root*, and the like. Thi
sideration is strengthening and reviveing.

4. He communicateth of this stock of life, and
viveing strength, which *He* hath, most sweetly,
most eatie tearmes. So that.

(1) Such as seek him shal finde life by him *Pro*
32.

(

(2) Yea such as know *Him*, shal not misse life. *John* 7. 3. 1 *John* 5 20.

(3) If we will believe on Him and rest upon him, we ve life, first and last *John* 3. 15. 16. 36. and 6. 40. 47. *Tim.* 1 16.

(4) If we will com to Him *John* 5 vers. 40 and cast ur dead soul upon him, we shall live.

(5) If we will heare his voice *Esai.* 55. 3. and re- ive his instructions we shal live; for they are the in- ructions of life.

(6) Nay, if the soul be so dead, that it can neither alk, nor hear, if it can but look to Him, he will give e *Esai.* 45. 22.

7. And if the soul be so weak, that it cannot look, r lift up its eyes; yet if it be willing, He will come ith life *Revel.* 22. 17.

Oh! if this were believed.

5. As he is communicative of that life, which he hath otten as Head, and that upon easie tearmes; so He giv- hout of that life liberally, largely, a bundantly; yea ore abundantly *John* 10. 10. The water of life, which e giveth, is a well of water springing up to everlast- g Life *Jo.* 4. 14. Therefore he alloweth his friends to nk abundantly *Cant.* 5 1.

6 Yet it would be remembered, that, *He* is Lord d master thereof, and Prince of this life, and so may spense it and give it out, in what measure *He* seeth , and He is wise to measure out best for his own glory, d to their advantage.

7. All this life is sure in him, none of his shal be dis- pointed thereof. His offices, which *He* hath taken ; and his commission, which he hath of the Father, undantly cleare this; and love to his will not suffer m to keep up any thing, that is for their advantage. e is faithful in his house as a Son: and will do all that s committed unto *Him* to do. The whole transaction the covenant of Redemption & Surety-shipe, and all e promises of the new Covenant of grace confirme is, to be a sure truth: so that they that have Him have e. 1 *John* 5. 12. *Prov.* 8. 35.

8. Yea

8. Yea all that is in Christ contribu:eth to t
and quickening; His Words and Doctrine, are the
of eternal life *John* 6 63. 68. *Pil* 2. 16. His W
and Wayes are the wayes of life *Act.* 2. 28. Hi
tures, Offices, Sufferings, Actings, and all He
Mediator, concurre to the quickening and enliv
of a poor dead soul.

9 This fulnes of lif, which He hath, is fully
ed to believers condition, in all points, as we
hear.

10. This life is eminently and transcendently in
and exclusively of all others. It is in Him, and in
alone; and it is in Him, in a most excellent ma
So that *He* is *the Life*, in the abstract; not only
ing head, and an enlivening head; but Life it self
Life, the *Resurrection and the Life*.

CHAP. XX.

Some general uses.

BEfore we come to speak of some particular ca
deadnes, wherein believers are to make use of
as *the Life*; we shal *first* propose some useful c
quences and deductions from what hath been spok
this life, and.

First. The faith of those things, which have
mentioned, would be of great use and advantage
lievers: and therefore they should study to have th
of this truth fixed on their hearts, and a deep impr
thereof on their spirits, to the end, that.

1. Be their case and condition what it will,
might be keeped from dispair, and disponeden
spirit, from giving over their case as hopeles
from looking upon themselves as irremediably
The faith of Christs being Life, and *the*
would keep up the soul in hope, and cause i
how dead so ever my case be, yet *Life* can he
and He, who is *the resurrection* and *the Life*, can re
me.

2. Yea, be their case and condition what it will, ey would have here some ground of encouragement, goe to *Him* with their dead soul, and to look to im for help, seing He is *the Life*, as mediator, to e end *He* might enliven and quicken his dead, faint- g, swooning members, and to recover them from eir deadness.

3. They might be freed from many scruples and ob- ctions, that scar and discourage them. This one truth lieved would cleare up the way so, as that such things, would have been impediments and objections before al evanish and be rolled out of the way now: such are the objections taken from their own worthles- s, their long continuance in that dead condition, and e like.

4. They might hereby likewise be freed from that eadful plague and evil of jealousie, whereby the soul is t keeped aback from coming to Christ: for they feare, e will not make them welcome; they doubt of his ve and tenderness, & question his pity & compassion; a their jealousie maketh them to doubt of his faith- lness. So that the faith of this truth would cure this alousie, & deliver the soul there from, & open a way for e soul to come forward with boldness & confidence.

5. They might also be hereby helped to waite with tience, & to be still and quiet under the Lord's various spensations: so as they would not frete nor repine a- inst him, knowing that He would prove himself to be se, even *the Life*, in his own good time: so that the soul ould patiently waite at his door, till He were pleased look out, and with his look convey life in to their d soul.

6. They might be preserved hereby from looking out or expecting any help from, any other art: know- g that He alone is *the Life*, and so, that help can no ere else be had. The faith of this truth would guaird m many sinistrous wayes, which the soul, in a time straite, is ready to run to, for relief: for hereby ould it see, that neither instruments, nor meanes

nor outward adminiſtrations nor any thing
kind, can quicken their dead ſoul; and that
He alone, muſt breath in life into them, as at
now againe.

Secondly, May we not ſee and obſerve here gre
ter of admiration, at the goodneſs and rich bo
God towards his people, who hath found out an
deſcended upon ſuch a ſure, ſaiſe and ſatisfying
whereby he becometh all things to his people,
they ſtand in need of; and that notwithſtanding

1. That we are moſt unworthy of any ſuch di
tion of grace at his hands.

2. That we too oft are too deſirous of other g
our hearts, beſide Him. O *How* much corrupti
& death lodge we within our ſouls! & how mon
ous are we oftimes of death, than of life!

3 That we little improve the noble advanta
life, which we have granted unto us: yea many
we abuſe them; and this He did foreſee, and y
wi hſtanding would condeſcend thus unto us.

4 That we do little expreſſe our thankfu
ſuch mercies.

But not for our ſakes hath *He* done this, bu
own names ſake: for noble and holy ends hath
ſolved upon this courſe; as.

1. That *He* might be *all and in all Col.* 3.
they nothing. That He alone might *fill all in all*
alt, and they be empty & nothing without *Hi*

2. That *He* might weare the glory of all; *for*
and through Him, and to Him, are all things Rom.
and that no man might share therein.

3. That Man might be *His* everlaſting debt
caſt down, in teſtimony thereof, his crown at *H*
who ſitteth on the throne, as thoſe did *Revel.* 4.
might cry out with theſe ſame elders *verſ.* 11. *T*
worthy O Lord, to receive glory and honour and po
and with thoſe *Chap.* 5. 12. *worthy is the lamb t*
ſlaine, to receive power, and riches, and wiſdo
ſtrength, and honour, and glory, and bleſſing.

4.

. That mans mouth might be stopped for ever, and boasting excluded: for man is a proud creature, and ly to boast of that, which is nothing and vanity. w God hath chosen this noble way of the covenant race, that man might boast no more. *Where is boast-chen? It is excluded. By what law? by the law of ks? no, but by the law of faith,* sayeth the Apostle, . 3 vers. 24.

. That all might be sure to the poor chosen believer. e Lord will not have the stock of life, any longer to n mans own hand: for even *Adam*, in the state of ocency, could not use it well, but made shipewrack reof, and turned a bankerupt: much more would now do so, in this state of sin which he lyeth at sent; therefore Hath God, out of love and tenderness his chosen ones, put all their stock in the hand of rist, who is better able to manage it to God's glory mans advantage, being faithful in all things, and a y servant, *having the fulness of the Godhead dwell-in Him bodyly. Therefore* (sayeth the Apostle Rom. 4.) *It is of faith, that it might be by grace, to the end, the mises might be sure to all the seed.*

. That believers might have strong consolation, not-hstanding of all the opposition of enemies without within, when they see that now their *life is hid with rist in God Col.* 3. 3. and that their life is in their d: they will not fear so much devils and men hout, nor their own dead and corrupt hearts within.

hirdly, How inexcuseable must all such be, (1) Who not lay hold on this life, on Jesus who is *the Life*, life, yea everlasting life?

2) Who seek life any other way, than by and ough *Him*, who is *the Life*?

3) Who oppose this way of life, and not only re-the offers of it, but prove enemies to it, and to all carry it or preach it?

ourthly, Here is strong encouragement to all, that be at heaven, to enter into this gospel way, is away of life. Such need not fear that their

Salvation

Salvation shal not be throughed, let Satan an
adversaryes do what they can, all that enter
way shal live: for the way it self is life, and
but life. So that here all objections are obvia
can answer all. If the believer fear, that he s
win thorow difficultyes, he shal die by the w
fainting, succumbeing and swooning, disho
profession, and at length fall off and apostatiz
paire and give over all hope; *Here* is that, wh
answer and obviat all: Life can quicken, and
perish in the way, which is the way of life, an en
way, yea the way, which is life it self; yea *the*
a singular and eminent manner?

Fifthly, *Here* is ground of reproof even of b
who, thought they have come to Christ,
not live in him, as they ought; do not walk
with that livelinefs activity, which is call
but.

1. Lean too much to their own understandi
or graces: and think thereby to ride-out storm
to wade thorow all difficulties, whileas, if *He*
the Life, do not breath upon us, all that will
in the day of tryal: our understanding and
gifts may drie up, & our graces may wither an
and goe backward.

2. Rest too much on duties; when they should
goe to him, who is the *Life*; for only in him
be had; and him should they seek to in the ord
that they might have life from Him, in those
duties: and this appeareth in their way of goi
duties, without that dependence on Him, a
eyeing of him, which is called for; as also by t
ing and repineing, when duties do not their bu
if life lay all in duties: and concludeing all will
because they get duties somewhat tolerably per
and on the contrary desponding, when duties fa
on them, & they find themselves indisposed f
all which clearly evinceth that they lay too t
weight on duties; while as it would be oth

h them, if they were purely depending on Christ, looking for all from Him.

. Desponed too soon, because they get not helpe relieſe instantly; or because they are not preserved n every degree of fainting.

Neglect to make use of Him, and to come to Him, h all their wants; failings and necessities, as they ht: or come not with that freedom and boldness, ich the gospel grounds allow.

ixthly. This preacheth out the woful misery of such, re strangers to Christ: for being strangers to *the* e, they have no life, they are dead, and death is inven on all they do; even through.

. They should be very diligent in external duties, and outstripe many true believers; as the *pharisees* their fasts twice a week. *Luk.* 18.

. They should be eminently gifted, able to instruct ers, and to speak of the mysteries of the gospel, to d purpose and to edification: for such gifts of knowge and utterance may be, where the lively operans of the grace of Christ are not; and consequently, ere Christ is not, as *the Life.*

. They should seem eminent in all their outward riage, and seem to carry most christianly in all their lk, and appear most devout in the matter of worpe.

. And they should have something more than ordiy; even taste of the heavenly gift, and be made parers of extraordinary gifts of the holy ghost, yea and e the good word of God, and the powers the world come. *Heb.* 6. 4. 5.

Seventhly. This discovereth the noble advantage of h, as have accepted of Christ for their life. Their dition is happy, sure, desirable and thriving; for rist is theirs, and life is theirs; because Christ, who *he Life,* is theirs.

Objection. 1. But some wicked person may say, we see that happy & advantagious condition of such as go believers; for we observe them to be as little lively oftimes,

oftimes, as others, and as unfit for duties;
sometimes, as much subject to sin and corru
others.

Answer. 1. *H*owever it be with them, either
eyes, or possibly in their own, sometimes;
may hold thy peace: for in their worste conditi
would not exchange with thee, for a world.
deadest-like condition, they are not voide of all
thou art, notwithstanding all thy motions, an
ing activenes in duty; because all thy motion in
bout duty is but like the moveing of childrens p
caused by external motives, such as a name, ap
peace from a natural conscience, or the like;
from any inward principle of grace and life.

2. *H*owbeit they sometimes seem to be dead,
are not alwayes so; life doth really work some
them: whereas there was never any true or kin
tion of life in thee.

3. There may be more life in them, yea life
tion, when they seem to be overcome with sor
of corruption, yea when really they are overcom
beholders, that are strangers to the heart, can o
for when temptation is violent, as having the adv
of the time & place, of the constitution of the bo
the like, it argueth no small degree of life, & of
motion, to make some resistance & opposition ther
though at length he should be overcome thereb
this opposition and resistence, flowing from a p
of grace, speaketh out life, though corruption,
the advantage, should at that time over-power t
tion of life, and carry the man away.

4. If it be not otherwise with believers than is
ted, they may blame themselves: for not impr
Christ better for life.

Obj. 2. But some, who are true believers, will
the same, and cry out of themselves as dead,
they finde not that livelinesse and activity in the
that will evidence Christ, *the Life*, dwelling an
ing in them.

Inf. It may be they prejudge themselves of that
y frame, they might enjoy, and so wrong them-
es.

In not exercising faith on Christ, nor drawing
rom Him through faith. The life which they live
ld be by faith *Gal.* 2.20. How then can such as do
at become fat? by faith we feed on Christ.

In not watching, but giving way to security, and
by encourageing and strengthening the adversary,
e see in *David*: when they stand not on their watch
re, they invite Satan to set on; and he is vigilant
gh, and knoweth how to take his advantage, and to
ove his opportunity.

In giving way to leazines and not stirring up
nselves, as we see in the *Bride Cant.* 3. 1. & 5. 3.
n they stirre not up the grace of God, which is in
, how can they be lively? If grace be laid by, it
contract rust. The best way to keep grace lively, is to
it in exercise, how little so ever it be,

By their rashnes, walking without fear, as is to
bserved in *Peter*, when he slipped so foulely When
gh their want of circumspection, they precipitate
selves into danger, and cast themselves among
enemies hands, is it any wonder, that it goe not
them, as they would; and that they provoked God
ve them to themselves, that they may know what
re, and learn afterward not to tempt the Lord
o walk more circumspectly?

By leaning too much to their attainements, and not
ng out for new influences of grace and life. *Here-*
ey provock God to let them know to their expen-
that for as great a leangth as they are come, they
live by faith, and be quickened by new influences
the Spirit of life.

So they may wronge themselves rhrough their
ance of Christ, and of the way of makeing use
im: and if they, through unacquaintednes with
t and the right way of improveing the fulnes that
Him, miss the fruit and advantage, which other-

wise

wise they might have, they can only blame them

7 They may also prejudge themselves, by love, self esteem, self seeking, self pleasing &c. piece and piece will draw them off Christ, a them forget the way of sucking life from Him, the fountaine of life.

8. When they give way to small sins, they door for greater; and they lose thereby their nes, and so provock the Lord to withdraw: a is another way, whereby they prejudge themse that benefite of livelinesse, which they might oth have.

9. So also by wordly mindednes, which ali their minde from God: and.

10. By their impatience and fretting and rep against God, and his wise dispensations, th perjudge and wrong themselves: for while the that mood, they cannot, with due composed Spirit, go to Christ, and draw life from Him faith.

Obj. 3. But is there not even some of those, most tender, that complean of their deadnes an comings?

Ans. 1. It may be that they complaine cause; and that they have more cause of rejoyce of blessing the Lord, for what He hath done than of complaining.

2ly. Their complaining will not prove the life, but the contrare rather: for when they co most, they most be most sensible, if their comp real, and not meerly for a fashion; and sense is fest evidence of life.

3ly. It would be remembered, that the L make their failings and shortcomings contribu furthering of their life; as we see it did in *Peter*

4ly. It would also be remembered, that Ch not distribute and give out of this life to all his and followers, in a like measure; but to so and to others less, according as He seeth it meet

ent, both for his own glory and their good. *He* more service for some, than for others: and some will imploy in greater and more difficult work, h will call for more life; and others *He* will im- in common work, which will not call for such an ent degree of life.

y. And upon the same account, He may think it , to give to the same person a larger measure of e at one time, than at another.

y. And that for wise reasons and noble ends, as.

That all may see, how absolute *He* is in his dis- ations: a Soveraigne, that doth with his own, what will, and will not give an account of any of his es or communications, to us.

That we may learne submission, and quietly to before *Him*, whatever measure He be pleased to nse towards us.

That we may learn, to depend upon Him, more ly all alongs; and in all our wayes to acknow- e Him.

That we may learne, to exercise patience, which have its perfect work, in waiting upon Him, as a king. This is his glory, and it is the testifying of omage to Him.

He will traine us up so, as to be wel contented satisfied, if He bring us home at length, though with such a convey of the graces of his Spirit, as we ld wish.

That we may see and read our dayly obligation to ft our life, and the dayly need we have of his keep- our life in, by fresh gails of his Spirit, and new enly influences.

And that getting new proofs of his kindness and fulness, we may give Him new songs of praise day- nd so express our thankfulness to *Him*, which will to set forth his glory.

ghtly. This may point out unto believers, several s, to which they are called: we shal name some few any: as.

1. That

1. That they should *rejoyce*, and be comforte
thoughts of this, that they have such a comple
ator, one that is throughly furnished, and
things for them; not only *the Way*, and *the Tr*
the Life also.

2. The thoughts of this should also *stirre up*
dering at the wisdome, graciousnes and goo
God; and to thankfulnes for providing such an
cient way for them.

3. This should also *encourage* them under al
tations, faintings, backsets and fits of deadne
they fall into, that there is one, who is *the Life*:
He, whom their soul hath chosen, is *the Life*, an
ly able to quicken and enliven them.

4. This should teach them *humility*, & not to b
of any thing they have, or do: for it is He, wh
Life, who keepeth them in life, and helpeth them
duty; yea it is life, that worketh all in them.

5. And likewise it should teach them to *ackn*
Him, to whom they are obliged, for any thing
for any life they have, or any acts or fruits of
appeare in them; and to be *thankful* to Him th

6. And mainly, They should here read their
n and duty, to improve this advantage, and
fe out of this fountain, and so live by this life;
do all in and through this life; and so be qu
by this life, in all their fits of deadnes: and for th
would keep those things in minde,

(1) That they should live in a constant co
of their own weakness, deadnes and inability t
acts of life, of themselves; and far les to
themselves out of any distemper and fit of
which they fall into.

(2) That they should live in the faith of th
there is life enough in Him, who is *the Life*, t
business. They should be perswaded of His also

(3) That He is not only an alsufficient delive
to deliver a soul, that is, as it were, rotting in t
and to cause the dead to hear his voice and li

most willing and ready to answer them, in all their
ssities according to wisdome, and as He seeth it is
is glory, and their souls advantage. The faith of this
cessary, and will be very encourageing.

4) That they should go to *Him*, how deadlike so
their condition be, and by faith roll their dead case
n Him, who is *the Life*.

5) That they should pray upon the promises of
e and influence, even out of the belly of hell, or of
grave, with *Jonah* Cap. 2. 2. for He is faithful and
and tender-hearted, and will heare and give a good
ver at length.

6) That in the exercise of faith and prayer; they
ld waite with patience till He be pleased to come,
breath upon the dry bones, and till the sun of righte-
ess arise on their souls, with healing in his wings.

t of this more particularly, in the following cases,
h now we come to speak a little unto, of purpose
eare up more fully, how the believer is to make use
hrist, as *the Life*, when he is under some one distem-
r other that calleth for life and quickening from
t *the Life*. We can not handle distinctly all the
particular cases, which may be brought under this
, it will suffice, for clearing of this great duty, to
k to some few.

CHAP. XXI.

How to make use of Christ as the Life, *when the believer is so sitten-up in the wayes of God, that he can do nothing.*

metimes the believer is under such a distemper of
eakness and deadness, that there is almost no com-
ded duty, that he can go about: his heart and all
dead, that he cannot so much as groan under that
ess. Yea he may be under such a decay, that little
difference will be observed betwixt him and others
are yet in nature; and be not only unable to go
ely and lively about commanded duties, yea or to

wreastle from under that deadness; but also be
that he shal scarce have any effectual desire or
to be out of that condition. Now, in speakin
usemaking of Christ, for quickening in this de
we shal do those things,

1. For clearing of the case we shal shew ho
bably it is brought on.

2. How Christ is life to the soul in such a ca
this.

3. How the believer is to make use of Christ
in this case; and.

4 Further cleare the matter, by answering
tion or two.

As to the *first*. Such a distemper as this
brought upon the soul.

1. Through some strong and violent temp
from without, meeting with som evil disposition
heart within, and so surprizeing and overpow e
poor soul, as we see in *David*, and *Peter*.

2. Through the cunning and slight of Satan,
the believer, that is not watchful enough, insen
his feet, and singing him asleep by degrees.

3. Through careles nes, in not adverting a
the beginings and first degrees of this deadnes
siting, when the heart beginneth to grow form
superficial in duties, & to be satisfied with a pe
rious performance, without life and sense.

4. Through thortureing of conscience, in li
smaller matters: for this may provock God to
science fall a sleep, and so the soul shal becom
untender, and scruple little, at length, at great
ters; and thus deadnes may come to an hieght,
dering it so, for a further punishment to them, f
untenderness and uncircumspectnes.

5. Through their not stirring up themsel
shaking off that Spirit of lazines and drousine
it first ceaseth upon them, but, with the slugg
another slumber, and another sleep, and a fold
hands to sleep.

6.

. Continuing in some known sin, and not repenting
t, may bring on this distemper, as may be observed
David.

s to the *Second* particular; Christ is life to the soul
his case; in that.

. *He* keepeth possession of the soul: for the seed re-
ineth, the root abideth fast in the ground, there is life
at the heart, though the man make no motion; like
in a deep sleep, or in a swoon, yet life is not away.

ly. *He* in due time awakeneth, and rouzeth up the
, and so recovereth it out of that condition, by one
n or other, either by some alarme of judgment and
or, as He did *David*; or dispensation of mercy and
derness, as He did *Peter*. And usually He recovereth
soul.

. By discovering something of this condition, by
ng so much sense and knowledge and sending so
h light, as will let the soul see, that it is not well,
that it is under that distemper of lifelesness.

. By discovering the dreadfulness of such a condition,
how hazardous it is to continue therein.

. By puting the soul in minde, that *He is the Life*,
the resurrection; and throught the stirring up of
ce airting the soul to look to *Him* for quickening
ontgate.

. By raseing up the soul at length out of that drou-
ss, and sluggish folding of the hands to sleep, and
of that deep security; and putting it into a more
ly, vigilant and active frame.

s to the *Tird*. The believer, that would make use
Christ, for a recovery out of this condition, would
de those duties.

. *He* would look to Christ, as the *light* of Men,
the enlightner of the blinde; to the end, he
get a better and a more through discovery of
condition; for it is halfe health here to be sen-
of this disease. The soul that is once brought
ense, is halfe recovered of this feaver and lethar-

2. He would eye Christ, as *God*, able to
dead and dry bones to live as *Ezech.* 37 and
keep from despondency and despaire; yea it w
the poor believer conceive hope, when h
that his physitian is God, to whom nothing
sible.

3 He would look to him also, as *Head & Husb*
Life to the poor soul, that adhereth to *Him*; & t
strengthen his hope and expectation: for he
that Christ is ingadged, to speak so, in point of
to quicken a poor dead and lifeless member: for
in the head is for the good of the whole body, &
member of the body, that is not quite cut off
good that is in the husband is furth coming for th
of the poor wife, that hath not yet gotten a bi
vorce. And Christ, being *Life* and *the Life*, he
appointed for the releise, the quickening, and r
ing from death of such as are given to Him, t
may be finally raised up at the last day, *He* must
all his members lively in that day.

4. He would by faith wrape himself up in
mises, and lie before this Sun of righteousness,
heat of his beames thaw his froxen heart, an
warmth into his cold and dead soul, and thus re
grips of him, accepting of Him, as *the Life*, a
Life. Christ himself tells us *John* 6. 40 *That t*
Fathers will, that hath sent Him, that every one w
eth the Son, and believeth on Him, might have
ing life, and He will raise him up at the last day
closing with Him, as it was the mean of life a
will it be the mean of recovery out of a dead d
afterward.

5. *He* would mourne for such sins and prove
as he discovereth in himself to have caused and
on this distemper. Repentance and godly so
such evils, as have sinned Christ and life away,
to bring life back again.

6. *He* would be sure to harboure no known
soul, but to set himself against every known e

mie to the life and recovery, which he is ſeeking,
. He muſt waite on Chriſt his Life, in the appoint-
ineans: for that is the will of the Lord, that He
uld be waited-upon there, and ſought for there.
re is little hopes of recovery for ſuch, as lay aſide the
inances. Though the ordinances without him cannot
ve or quicken a poor ſoul; yet if He hath conde-
ded ſo far as to come with life to his people, in and
ugh the ordinances, and hath appointed us to waite
Him there, we muſt be willing to accept of all his
deſcenſions of love, and ſeek him and waite for him
e, where he hath ſaid, he will be found.
. In going about thoſe ordinances of life, he would
ar of putting them in Chriſt's room: that is, he
ld bewar of thinking, that ordinances will do his
neſs; as ſome ignorantly do, who think that by pray-
ſo often a day, and reading ſo much, and hearing
uch, they shal recover their loſt lively frame, when
as!) all the ordinances without him ſignifie no-
g. They, without him, are cold and lifeleſs, and can
r bring heat or warmth to a cold ſoul. It is he in
ordinances whom they are to ſeek, and from whom
e life is to be expected, and none elſe.
. Though life lyeth not in the ordinances, as ſeparat-
om Chriſt, and life is to be expected from him a-
; yet he would bewar of going about the ordinances
careleſs, ſuperficial and indifferent manner: for
will argue little deſire after life, and will bring-on
e deadneſs. The ordinances than ſhould be gone
t ſeriouſly, diligently, and with great carefulneſs,
with ſuch earneſtneſs, as if life were to be had in
n; and yet with ſuch a ſingle and pure dependence
Chriſt for life, as if we were not about the ordi-
es at all. This is the right way of going about or-
nces.
. He muſt in all this waite with patience, with-
fretting or quarrelling with him, for his delaying to
e, he muſt waite with much humility. It becometh
him, who hath, through his folly, ſinned life away

to quarrel now with God, because he restoreth
again to life, at the first asking. He may be g
length, after long seeking, waiting and much
He come and restore to him the joy of his salva
if he be not made to lie as a bedrid all his daye
monument of folly, in sinning away his life, f
and legs, as he did.

11. He must beware of giving way to any thi
may increase or continue this deadness, such a
derness in his walk, unwatchfulness, neglige
carelesness; and especially he must beware to
God, by sinning against light.

12. He would also beware of limiteing the
any set measure of life and strength: for it be
not beggers to be carvers; far less such begg
through folly have sinned away a good portion.
not fit for the prodigal to seek anew patrimon
he had dilapidated the former, it might suffice h
male a servant.

13. He would use well any small measure of
getteth, for God and his glory; getteth he but
lent he should use it, that he may gaine ther
(we say) limbs and have limbs, use strength a
it. This will be the way to get more.

14. He would be taking on the vowes of th
and that in the Lord, to walk more watchfully
comeing, charging all within and without not
or provoke the Lord to depart further, or t
Him from coming to the soul.

As to the *last* particular.

If it be enquired. 1. What can that soul do
not sensible of this deadness and weakness?

Ans. Though there be not any reall sense o
of this condition; yet there may be a suspic
all is not right: and if this be, the soul must
to Christ, for the life of sense, and for a sig
provocations, that have brought on that co
He that is *the Life* must recover the very begin
life: and when the soul winneth to any real appr

sense of this deadness, it must follow the course merly prescribed, for a recovery.

. But it will be asked. How a soul can act faith in h a case? And if it cannot act faith, how can it come Christ, and make use of Him?

Answer. It is true, while the soul is in that case, it not act a strong and a lively faith; yet it can act a ak and a sickly faith: and a weak and sickly faith can hold upon an enlivening Christ, and so bring in re strength & life to the soul. If the soul be so weak, hat it cannot grippe; yet it can look to Him, that can cken the dead, and hath helped many a poor soul be- ; out of a dead condition. Or if it cannot do so much ook, yet it may give an half-look, & lie before *Him*, o waiteth to be gracious; and sustain it self, if it can no more, with a *may be* He shal come.

. But further it will be asked, what the soul can do, en after all this, it findeth no help or supply, but dness remaining, yea and it may be, growing?

Ans. The soul in that case must lye at his door, iting for his salvation; and resolving, if no better y be, to die at his door; and leave no approven mean, commanded duty, unessayed, that it may recovery its ner vigour, activity and strength. And while the be- er is waiting thus, he is at his duty; and this may ld him peace, and he may be sure that he shal never shamed *Psal.* 25. 3. & 69. 6. *Esai.* 30. 18.

CHAP. XXII.

How Christ is to be made use of for life, in case of heartlesness and fainting, through discouragements.

There is another evil and distemper, which believers are subject to and that is a case of fainting through nifold discouragements, which make them so rtless, that they can do nothing; yea and to sit up, if they were dead. The question then is. *How* n a soul shal make use of Christ, to the end it may

be freed from that fit of fainting; and win over
courageements: for satisfaction to which, we
1. Name some of those discouragements, w
casion this.
2. Show what Christ hath done, to remove
discouragements.
3. Show how the soul should make use of C
life, in this case; and.
4. Adde a few words of caution.

As to the *first*. There are several things
may give occasion to this distemper; we shal na
few.

1. The sense of a strong, active, lively and co
ly stirring body of death, and that notwithsta
meanes used to beare it down, and to kill it,
very discouraging: for it made *Paul* cry out
*miserable man, who shall deliver me from this
death, Rom.* 7.24. It is a most discouraging thi
still fighting, and yet getting no ease, let be vict
have to do with an enemie, that abides alway
strong, fight and oppose as we will, yea not on
weakned far less overcome, but that groweth i
and prevaileth. And this many times affecteth t
of God's children, and causeth them to faint.

2. It may be the case of some, that they are
with strange temptations of Satan, his buffetti
are not usual. This made *Paul* cry out thrice
12. and if the Lord had not told him, that h
was sufficient for him, what would he have done
some of his cry out, in their complaint, was the
any so tempted, so assaulted with the devil, as
Sure, this dispensation cannot but be much afflicti
ning and discourageing.

3 The sense of the real weakness of grace un
ly meanes, and notwithstanding of their serious
nest desires, and endeavours after grouth in gra
not but disquiet and discourage them: for t
readily conclud, that all their paines and labour
in vaine, for any thing they can observe.

to recover from fainting.

. The want of ſenſible incomes of joy and comfort, nother fainting and diſcourageing diſpenſation; as feeling of theſe is a heart-ſtrengthening and moſt ourageing thing, which made *David* ſo earneſtly for it *Pſal.* 51. 8. 12. when a poor ſoul, that hath eſtimony of its own conſcience, that it hath been, in e meaſure of ſingleneſs of heart and honeſty, ſeeking face of God, for a good many years, and yet cannot , that ever it knew what thoſe incomes of joy and ſort meane, which ſome have taſted largely of, it not chooſe but be diſcouraged, & much caſt down, ot knowing what to ſay of it ſelf, or how to judge ts own caſe.

The want of acceſs in there addreſſes to God, is ano- heart-diſcouraging thing. They go about the duty rayer, with that meaſure of earneſtneſs and upright- of heart, that they can win at, at leaſt this is their e and endeavour, and yet they meet with a faſt-cloſ- door: when they cry and shout, he shooteth out r prayer; as the Church complaineth *Lament.* 3. &. s ſore will affect them deeply, and cauſe their hearts etimes to faint.

. The want of freedom and liberty in their addreſſes od, is another thing which cauſeth ſorrow and faint- . They go to pray, but their tongue cleaveth to the f of their mouth; they are ſtraitned, and cannot get ir hearts vented.

. Outward perſecution, that attendeth the way of dlineſs, and afflictions, that accompany ſuch as live dly, is another diſcourageing thing, both to them- ves, who are under afflictions; and to others, who re it and ſee it; wherefore the Apoſtle deſired earneſt- hat the *Epheſians* ſhould not faint at his tribulation, p. 3. 13.

. The Lords ſharp and ſore diſpenſations for ſin, as ward *David Pſal.* 51. or out of his Soveraignity for dl and other ends, as toward *Job*, is likewiſe a diſ- rageing heart-breaking thing, and that which will ke ſtrong gyants to roare and faint, and look upon

selves as dead men, as we see in these two emin
of God.

As to the *second* thing Christ is life to the bel
th s case, in having done that which in reason
port, under all these discouragements, and havi
so much for removing or weakning of these;
for carrying them over them all, which may
word cleared, as to each.

1. As for the body of death Let it stirre in
li ver, as fast as it will, or can it is already kill
all that strugling is but like the strugling of a ma
pangs of death; for our *old man is crucified with*
Rom. 6 6. and the believer is dead to sin, and risen
ly with him, *Col.* 2. 11. 12. and 3. 3. But of
spoke abundance above.

2. As to Satans troubling the poor believer. Th
Christ also he is a vanquished enemy. *He* hath
come him that hold the power of death, even th
Heb. 2. 14.

3. As for that felt weakness of grace. That
ground of discouragement, so long as he liveth, wh
make the *lame to leap as an heart*, and can make
break out in the wilderness, and streames in the
Esai 35. 6. 7. and *giveth power to the fainte, and*
that have no might increaseth strength: so that
wait upon the Lord shall renew their strength, a
shall mount up with wings as eagles, they shall r
not be weary, and they shal walk and not faint, Es
29. 31. For in him are all the promises yea and
2 *Cor.* 1. 20. So that they need not faint upon th
count, nor be discouraged for the work *He* hath b
He will finish it, and *He* will quicken it in the
Psal. 119. 37.

4 As for the want of sensible in comes of jo
comfort: He hath promised to send the comforter,
own good time, *John* 14. 26. & 15. 26. *as one*
his mother comforteth, so will he comfort his, Esai. 6
Joy and gladness is promised in the covenant, Je
13. But further; though He keep up those influ

joy and comfort, *He* supporteth another way. The ely hope of heaven may bear up the heart, under all s want: for there shal the soul have fulnes of joy and asures for evermore: no teares, nor sorrow there, l. 16 11 *Esai.* 35. 10. & 51. 11.

. As for the want of acces in their prayers. They y possibly blame themselves, for *He* hath by his me- s opened the door; and is become (to speak so) ster usher to the poor soul, to lead him in to the Father hat *by him we have accesse*, *Ephes.* 2. 18. yea *boldnes d accesse, through faith in Him Ephes.* 3. 12. and He *ur advocate* 1 *John* 2. 1. and as our atturnay is gone heaven before us; and there *liveth for ever to make rcession Heb.* 6. 20. and 7. 25. And what is there re to be done, to procure us accesse? or to move and courage us to *come boldly unto the throne of grace, tha may obtaine mercy, and finde grace to helpe in time of d? Heb.* 4. 14 16.

. As to that want of freedom and liberty in prayer: helpeth that also: for *He* maketh the dumb to g, *Esai.* 35. 6. and maketh the tnongue *of the stam- rers to be ready to speak elegantly*, *Esai.* 32. 4 *He* can arge the heart, and help the soul to pour out its heart fore God.

. As to outward persecution: He can easily take t discouragement away, by giving the hundereth d with it: by supporting under it, and bringing safe row it: when his presence is with them through fire d water, *Esai.* 43. 2. what can trouble them? and en he maketh their consolations abonnd, 2 *Cor.* 1. 5. at can discourage them? Have not his sung in very s? and rejoyced in all their affliction? The resting he Spirit of God and of glory, which *Peter* speaketh 1 *Pet.* 4. 14. is comfortable enough.

. As for all those sharpe dispensations, mentioned he last place: *He*, having taken the sting of all, even death, away, by taking away sin, and purchased the sting love of the Father, having made reconciliation

through

through his blood, all those dispensations flo
love, even such as seem sharpest, being inflicted
as we see *Heb.* 12. 6. So that there is no cause
fainting, or of being so discouraged, as to give
matter. But for help in this case, there should b
making of Jesus, as *the Life*; and that is.

The *third* thing, which we shal speak a little
How the soul should make use of Christ, as *the L*
the end it may be delivered from this fainting, occ
ed through manifold discouragements.

1. The believer in this case would minde the
nant of Redemption, wherein Christ hath promis
so standeth obliged and engaged, to carry on
through all discouragements, to the end; so that
one believer miscarry, Christ loseth more than th
lose; for the believer can but lose his soul, but
shal lose his glory, and this is more worth, than
souls that ever were created. And further, not o
Christ lose his glory, as Redeemer; But the Fath
also lose his glory, in not making good his pro
Christ his Son: for by the same covenant, He st
engaged to carry thorow all the seed, that Chri
died for. And his appointing Christ to be his serv
this end and choseing him from among all th
and his upholding of him, concurring with hi
lighting in him, and promiseing that he shal brin
judgment to the gentiles, and that, to victory
truth, speak out *His* engadgement to see all true b
brought home. See *Esai.* 42. 1. 2. 3. 4. *Mat.*
18 19. 20. 21. *Psal.* 89 19 20. 21. 28. 29, 35. 37. 37
the faith of this would support the the poor be
under all those discouragements.

2. They would minde likewise the covenant of
wherein all things are contrived and laid down
that the believer may have abundant consolati
comfort in all cases; & wherein there is enough
away all cause of fainting and discouragemen
might fully be made to appear, if any did questio

3. They would remember how richly Christ is

d, with all qualifications, suiteing even that e, wherein they are like to be overwhelmed with dis- ragements: and could the believer but think upon, l believe those three things, he might be keeped-up der all discouragements *first*. That Christ is a com- ssionate tender hearted mediator, having bowels re tender, than the bowels of any mother; so that *will not break the bruised read, nor quench the smok-* *flax Esai.* 42. 3. He had compassion on the very bo- s of the multitude, that followed him; and would t let them go away fasting, lest they should faint in way, *Mat.* 15. 32. *Mark* 8. 3. and will he not ve compassion on the souls of his followers, when e to faint through spiritual discouragements? *Second-* That he hath power and authority to command all ings, that can serve to carry-on a poor believer: for power in Heaven and Earth is given to Him; all ngs are made subject to him. *Thirdly.* That he hath great readiness and willingness, upon many accounts, help his followers in their necessities. Sure, were ese three firmly believed, the believer could not faint, ving Christ, who is tender and loving and willing to lp, and withall able to do what he will, to look to, d to run to, for supply.

4 They would take up Christ, under all his heart- engthening and soul comforting relations, as a tender rother, a careful Shepherd, a fellowfeeling High- iest, loving Husband, a sympathizing Head, a life- mmunicating Root, an alsufficient King &c. any one which is enough to beare up the head, and comfort e heart of a drouping, discouraged and fainting soul: uch more may all of them yeeld strong consolation, support and revive a soul, staggering and fainting, rough discouragement. Oh! if we could but rightly prove, and dwell upon the thoughts of these comfort- g and heart-quickening relations! our hearts would il us, so much as they do.

5. They would eye Him, as now in glory, who, as ead and Captaine of salvation, hath wreastled through,

through, and overcome all difficulties and diſc
ments, that were in his way, and in name and
of all believers, that are his followers, and m
of his body, is now poſſeſſed of glory, and
draw an heart-comforting, & ſoul-ſtrengthenin
cluſion, thus. Is He entered into glory as head tha
a poor faint hearted, heart-brocken diſcouraged w
as I am, may at length come there, as a little bir
body, eſpecially ſince He ſaid, that ſeing He liveth a
ſhal live alſo, *Joh.* 14. 19.

6. They would remember how Chriſt, who w
wayes heard of his Father, *John* 11 41.42. did ſup
for this, as Mediator and Interceſſor for his peopl
17 24. ſaying, *Father, I will that they alſo, whom
hall given me, be with me, where I am,* &c. May no
poor faint hearted, believer, that is looking to
draw an heart-reviveing and ſoul encouraging co
ſion out of this, and ſay. Though my prayers be
out, & when I cry for reliefe under my diſcourage
I get no hearing; but, on the contrary, my diſcou
ments grow, and my heart fainteth the more; yet C
alwayes was heard, and the Father will not ſay him
why then may I not liſt up my head in hope and ſt
the hope of the glory of God, in the midſt of al
diſcouragements?

7. By faith they would caſt all their diſcouragem
entanglements, and difficulties, as burdens, too
for their back, on Chriſt, and leave them there
Him, who only can remove them; and withal re
never to give over, but to go forward in his ſtre
and thus become dayly ſtronger and ſtronger in re
tions, purpoſes, deſires and endavours, when they
do no more.

8. They would look to Jeſus, the author and
ſher of faith, and ſet Him before them, as a cop
courage, who, for *the joy, that was ſet before Him,
dured the croſs, deſpiſeing the ſhame, and endured
tradiction of ſinners againſt himſelf Heb.* 12. 2. 3.
this may prove a meane to keep us from weari

fainting in our mindes, as the Apostle hinteth
re.

. They would remember, that Christ, going be-
e, as the Captaine of salvation, hath brocken the
to them, and the force and strength of all those dis-
ragements, as we did lately show; so that now
y should be looked upon, as brocken and powerless
ouragements.

o. They would fix their eye by faith on Jesus, as
y able to do their business, to beare up their head,
arry them thorow discouragements, to apply cor-
s to their fainting hearts; and remaine fixed in that
ture and resolution, looking for strengthening and
ourageing life from Him, and from *Him* alone: and
s declare that 1. They are unable in themselves to
stand out such storms of discouragements and to
astle thorow such difficulties. 2. They believe, He
nly able to beare them up and carry them thorow,
make them to dispise all those discouragements,
ch the Devil and their own evil hearts muster up a-
st them. 3. That, come what will come, they will
quite the gargane, they will never recal or take back
ir subscription and consent to the covenant of grace,
Christ as theirs, offered therein, though they should
,and die againe, by the way. 4. That they would faine
keeped-on in the way, and helped forward, without
ing & fainting by the way. 5. That they cannot run
row hard wals, they cannot do impossibilities, they
not break thorow such mighty discouragements.
That yet through *Him*, they can do all things. 7. That
must help, or they are gone, and shal never win
row all these difficulties and discouragements, but
l one day or other die by the hand of *Saul*. 8. That
y will waite earnestly seeking help from Him, cry-
for it, and looking for it, and resolve never to give
r, & if they be disappointed, they are disappointed.
Now for the *last* particular. The word of caution.
ke these.

. They would not think to be altogether free of

faint-

fainting: for there is no perfection here, an much flesh and corruption remaining and that caſion fainting.

2. Nor would they think to be free of all th and occaſions of this fainting, *viz.* the diſcoura formerly mentioned, or the like: for, if the d do any thing, he will work diſcouragements, bo in and without. So that they would lay their tion to meet with diſcouragements: for few or n ver went to heaven, but they had many a ſtorme i face, and they muſt not think to have a way pa themſelves alone.

3. They would not pore too much, nor dw long & too much upon the thoughts of thoſe diſco ments: for that is Satans advantage, and ten weaken themſelves. But it were better to be lo beyond them, as Chriſt did *Heb.* 12. 2. when h the croſs and the ſhame to wreaſtle with, *He* l to the joy that was ſet before Him; and tha *Him* endure the croſs, and deſpiſe the ſhame: *Moſes* did *Heb.* 11. 25. 26. 27. when he had affli and the wrath of the King to wreaſtle againſt, *H* reſpect unto the recompence of the reward, an endured as ſeeing *Him* who is inviſible.

4. They would remember, that as Chriſt ha der bowells, and is full of compaſſion, and ready and able to help them, ſo is He wiſe, and eth how to let out his mercies beſt. *He* is no foolish affectionat mother, that would hazard the the childe, before she put the childe to any pai ſeeth what is beſt for his own glory, and for thei here and hereafter; and that He will do, with mu derneſs and readineis.

5. They would look upon it, as no mean me notwithſtanding of all the diſcouragements, & ſ that blow in their face, they are helped to keep th up the hill, and are fixed in this reſolution nev lingly to turn their back upon the way of God; continue creeping forward, as they may, wh

ſt

nes they meet with: yea upon this account, ought, heartily to bleſs his name, and to rejoyce; for *their ts live that ſeek Him, Pſal.* 22. 26.

They would remember, for their encouragement, as many have been helped thorow all diſcourage- ts, and have been brought home at length, ſo may be brought thorow all thoſe ſtormes, which now wreaſtle with. It is the glory of the Mediator to g his brocken, torne and ſhcking veſſels ſaiſe to re.

low I come to a *third* caſe, and that is.

CHAP. XXIII.

How to make uſe of Chriſt as the Life, *when the ſoul is dead; as to duty.*

Ometime the believer will be under ſuch a diſtem- er, as that he will be as unfit and unable for diſ- rgeing of any commanded duty, as a dead man, or in a ſwoon, is to work or go a journey: and it were d to know how Chriſt ſhould be made uſe of, as *the e*, to the end the diſeaſed ſoul may be delievered n this: for this cauſe, we ſhal conſider thoſe foure gs.

. See what are the ſeveral ſteps and degrees of this emper.

. Conſider whence it cometh or, what are the cauſes ccaſions thereof.

. Conſider how Chriſt is life to the ſoul, in ſuch a d caſe: and.

. Point out the way of the ſouls uſemaking of Chriſt, s would be delivered herefrom.

s to the *firſt*. This diſtemper cometh on by ſeveral s and degrees: it will be ſufficient to mention ſome he maine and moſt remarkable ſteps; ſuch as.

. There is a falling from our watchfulneſſe and derneſs: and when we leave our watchtour, we ite and encourage Satan to ſet upon us; as was ſaid ore.

2. There

2. There is going about duty but in a lazie w we love and seek ofter carnal ease, and seek o of doing the duty, so as may be least troublesom flesh; as the Spouse did; *Cant.* 3. 1. when s her beloved upon her bed.

3. There is a lying by, and not stirring up o to an active way of going about duty, of w Prophet complaineth, *Esai.* 64 7. when he sa e *is none that stirreth up himself to take hold of thee,*

4. There is giving way to spiritual drouzine upsitting in duties, and in the wayes of God: (said the Spouse *Cant.* 5. 2. 3.) *and I have p coat,* &c. She knew she was not right, but was and yet she did not shake it off, but composed for it, took off her coat, and washed her feet, an down to sleep.

5. There is a satisfaction and contentment condition, as thinking we are prety well; at l that time; and thus was the spouse in that form ed place led away, she was so far from being di with her condition, that she rather expresseth tentment therewith

6. There may be such a love to such a conditi such a satisfaction in it, as that they may shi thing, that hath a tendency to rouze them up out sluggish lazines, as not loving to be awaken their sleep. So we see the Bride shifts and pu Christ's call & invitation to her, to arise & open

7 Yea, there is a defending of that condition least, tolerable and none of the worste; a justi it; or, at least, a pleading for themselves and ex the matter, and covering over their neglect of du faire pretexts, as the Spouse did, when she an Christ's call, with this, that she had washed her f might not defile them again.

8 Yea further, there is a pleading for this e alledging an impossibility to get it helped, as t now stand; or at least, they will muster, up insup like difficulties, in their own way of doing duty

s

ard will say, that there is a lyon in the way: & the
se alledged she could not put on her coat again.
Yea, it may come yet higher, even to a peremptour
eing to set about the duty: for what else can be read
f the Brides carriage, than that she could not rise,
open her beloved?
. There is also a desperate laying the duty aside, as
oseing it impossible to be gote done, and so a reso-
laying of it by as hopeless, and as a business, they
not trouble themselves withal, because they will
get it throughed.
. And hence floweth an utter indisposition, and
ness for duty.
. Yea, and in some it may came to this hieght that
ghts of going about any commanded duty, especi-
of worship, either in publick or Private; or their
ting, attempting to set about it, shal fill them with
our and affrightment, that they shal be constrained
orbeare, yea to lay aside all thoughts of going about
such duty.
his is a very dead-like condition, what can be the
es or occasions thereof;
answer. (And this is the *Second* particular) Some,
ll of those things may be considered, as having a
d in this.
. No care to keep up a tender frame of heart, but
wing slack, loose and careless, in going about chri-
n duties, may bring-on such a distemper.
. Slighting of challenges for omission of duties, or
ing duties over the belly of conscience, may make
y for such an evil.
. Giving way to carnality & formality in duties, is a
ly mean to usher-in this evil: for when the soul turns
al or formal, in the discharge of duties, duties have
that spiritual luster, which they had, and the soul
oweth the sooner wearyed of them, as seing no such
reablness in them, nor advantage by them.
. When people drown themselves in the cares of the
ld, they occasion this deadness to themselves: for
then

then duties not onely are not gone about he
they are looked on as a burden, and the man
weary of them; and from that he cometh t
them; and by continueing in the neglect of
contracteth aversation of heart from them;
an utter unmeetness and indisposition, for discha
them, followeth.

5. *Satan* hath an active hand here driveing
his crafts and wiles from one steppe to another.

6. The hand also of a Soveraigne God is to
served here, giving way to this, yea and ordering
in his justice and wisdome so, as such persons sh
under such an indisposition, and that for wise
ends, as 1. That by such a dispensation he may
them; who possibly were puft up before, a
themselves enough to go about any duty, how
or hazardous soever, as *Peter*, who boasted
own strength, as he thought nothing to lay d
life for Christ, and to die with him; and yet a
came to that, that he could not, or durst not, s
truth before a damsel. 2. That *He* may pun
spiritual sin with another. 3. To give warn
all to watch, and pray, and to worke out their sa
with fear and trembling, and not to be high min
feare. 4. That thereby, in his just and righteou
ment, He may lay a stumbling block before
the breaking of their neck, when they shal,
cause reject and mock at all religion. 5. That
give proof at length of his admirable skill in rec
from such a distemper that no flesh might have
to despaire, in the most dead condition, they can
to. 6. And show sometimes, what a Sov
dispensator of life He is, and how free *He* is in
favours.

As to the *third* particular. How Christ is Life
case?

We *answer*. 1. By keeping possession of the h
even when he seemeth to be most dead; and k
life at the root, when there is neither fruite app

ourishes, and hardly many grean leaves, to evidence

By blowing at the coal of grace in the soul, in his time and way, and putting an end to the winter, ending the time of the singing of the birds, a spring of life.

By looseing the bands, with which he was held ormerly, enlargeing the heart with desire to go a- the duty; so that now he willingly riseth up out s bed of security, and cheerfully shaketh off his ness, and sluggishness, and former unwillingness; now with willingness, and cheerfulness he setteth t the duty.

By sending influences of life and strength into the whereby the wheels of the soul are made to run ease, being oyled with those divine influences.

And this he doth by touching the heart, and wake- ir by his Spirit, as *He* raised the Spouse out of her of security and leaziness, by putting in his hand by ole of the door, then were her bowels moved for , *Cant.* 5. vers. 4. and thus *He* setteth faith on again, having the key of *David* to open the heart, *l.* 3 vers. 7.

By giving a discovery of the evil of their former s and courses, He worketh up the heart to goodly w and remorse, for what is done, making their els move for griefe and sorrow, that they should so dishonoured and grieved Him.

By setting the soul thus on work to do, what for- y it neither could, nor would do; and thus He make- he soul *strong in the Lord, and in the power of his* , *Ephes.* 6. 10. and able *to run and not be weary, and lk and not be faint, Esai.* 40.

By discovering the great recompence of reward- s comeing, and the great help they have at hand, e Covenant and promises thereof, and in Christ, Head and Lord: He maketh the burden light, and ty easie.

to the *Last* particular *viz.* How a believer in such

such a case should make use of Christ, as *the Li*
may be delivered therefrom?

When the poor believer is any way sensibl
decay, and earnestly desireing to be from un
power of death, and in case to go about com
duties, he would.

1. Look to Christ for enlightened eyes, that
get a more through discovery of the hazard and
edness of such a condition, that hereby being a
ed and alarmed, he may more willingly use the
of recovery, and be more willing to be at some
to be dlivered.

2. He would run to the blood of Jesus, to
guilt of his bygone sinful wayes washen awa
blored out; to the end he may obtaine the f
God, and get his reconciled face shineing up
againe.

3. *He* would eye Christ, as a Prince exalted
repentance, that so his sorrow for his forme
courses, may be kindely, spiritual, through and
the heart. He would cry to Christ, that *He* wo
in his hand by the hole of the door, that his bow
become moved for *Him*.

4. *He* would also look to *Him*, as that good
herd, who will strengthen that which is sick,
34 16. And take notice also of his other Relati
of his Obligations thereby, and by the Covenan
demption; and this will strengthen his hope.

5. He would lay hold on Christ as his Strength
by his feet may be made like hindes feet, and he
made to walke upon his high places, *Habb.* 3
he would grippe to that promise, *Esai.* 41. 1
strengthen thee; and lay hold on Christ in it.

6. *H*aving done thus, he would set about eve
manded duty, in the strength of Jesus, looking
for help & supply, from whom cometh all his
and though he should not finde that help and a
which he expected, yet he would not be disc
but continue, and when he can do no more o

ready and willing to go about the duty, as if he
rength.
He would ly open to, and be ready to receive the
ences of strength, which *He*, who is the Head, shal
good to give, in his own time, manner, and mea-
and this taketh-in those duties.
That they would carefully guaird against the evils
erly mentioned, which brought on this distemper;
as Careleſsneſs, Untenderneſs, Unwatchfulneſs,
neſs, carnal Security, Formality, and want of
sneſs, &c.
That they would beware of giving-way to despon-
, or of concludeing the matter hope-leſs, and re-
leſs: for that is both discourageing to the soul, and
pting provocation of God.
That they should be exerciſeing the grace of pa-
Waiting.
That they should be waiting, in the uſe of the ap-
ed meanes, and thereby, as it were, rubbing the
and cold member before the fire, till it gather
th.
That they should be keeping all their sails up,
ing for the gaile of the Spirit, that should make
ship sail.
That they should be looking to Him alone, who
promiſed that quickening Spirit; & patienly wait-
is leasure, not limiting *Him* to any definite time.
That they should be chearishing and stirring up
mall beginnings that are.
That they should be welcoming moſt cheerfully
motion of the Spirit, and improveing every ad-
ge of that kinde, and stricking the yron when it is
and hold, the wheels of the soul a going, when
re once put in motion, and so be loath to grive
od and holy Spirit of God, *Epheſ.* 4. verſ. 30. or
ench his motions. 1 *Theſ.* verſ. 19.
these duties were honeſtly minded and gone about,
n, and in His strength; none can tell, how soon
might be a change wrought in the soul.

But

But if it be asked what such can do, to w very thoughts of the duty, and aimeing at it i of terrour.

Ans. It may be something, if not much, may flow from such a bodyly distemper, as occ the alteration of the body, upon the through ap sion of any thing, that is weighty and of mome they cannot endure to be much affected with any But leaving this to others, I would advise such a those duties.

1. To be frequently seting to the duty, as for ple of prayer, though that should raise the distem their body? for, through time that may weare aw at least grow less; while as their giving way will still make the duty the more and more t and so render themselves the more unfit for it, a they shal gratifie Satan; who (it may be) may band in that bodyly distemper too: when the pe is thus accustomed or habituated to the attem the duty, it will at length appear not so terri did; and so the body may become not so soon th reby, as it was.

2. When such an one can do no more, He wou his love to the duty, & his desires after it, fresh a ly: and would not suffer these quite to die out.

3. He would be much in the use of frequent tions, and of short supplications darted up to G these will not make such an impression on the b so will not so occasion the raiseing and wakenin bodyly distemper, as more solemne addresses to prayer would possibly do.

4. If he cannot go to Christ with confidence, out of Him life and strength, according to his n he may give a look to Him, though it were from and he may think of Him, and speak of Him fr ly: and would narrowly observe every thing, tha eth Him out, or bringeth any thing of Hi membrance.

5. Such souls would nöt give way to d th

ghts, as if their cases were wholly helpeleſſe and eleſſe: for that is a reflecting upon the power skill of Chriſt: and thereefore is provoking onourable to Him.

Let Chriſt, and all that is *His*, be precious alwayes lovely unto them. And thus they would keep ſome n in their heart open for Him; till *He* ſhould be ſed to come to them with ſalvation. And who can how ſoon He may come?

ut enough of this: there is a *Fourth* caſe of dead- to be ſpoken to; and that is this.

CHAP. XXIV.

How ſhall the ſoul make uſe of Chriſt, as the life, *which is under the prevailing power of unbeliefe and infidelity.*

at we may help to give ſome clearing to a poor oul in this caſe, we shal.

See what are the ſeveral ſteps and degrees of this mper.

Conſider what the cauſes hereof are.

Shew how Chriſt is life to a ſoul in ſuch a caſe

Give ſome directions, how a ſoul in that caſe, ld make uſe of Chriſt, as *the Life*, to the end it may elivered therefrom.

nd *firſt*. There are many ſeveral ſteps to, & degrees is diſtemper: we shal mention a few, as.

When they cannot come with confidence, and out of *Him* by faith, what their ſouls caſe calleth they cannot with joy draw waters out of the wels lvation, *Eſai.* 12. 3. But keep at a diſtance, and taine jealous thoughts of Him; this is a degree of: liefe, making way for more.

When they cannot confidently aſſert, and avow intereſt in *Him*, as the Church did, *Eſai.* 12. ying *Behold, God is my ſalvation, I will truſt and afrayed; for the Lord Jehovah is my ſtrength, and ng, He alſo is become my ſalvation.*

3. When they much question, if ever they h
deed laid hold on Christ; and so cannot go to
the supply of their wants and necessities.

4. When moreover they question, if they be
ed of God, and warranted to come to Him, and
upon *Him*: yea and they think they have ma
ments, whereby to maintaine this there unbelie
justify their keeping aback from Christ.

5. Or when, if they look to Him at all, it
much mixture of faithlesse fears that they shal no
better: or, at least, doubting whether it shal be
advantage or not.

6. This unbeliefe will advance further, and t
come to that, not only to conclude, that they
part or portion in him, but also to conclude, t
case is desperat and irremediable: and so say,
no more hope, they are cut off for their part, a
37. 11. and so lye by as dead and forelorne.

7. Yea they may come higher, and vent som
rat thoughts and expressions of God, to the great
of the godly, and to the dishonour of God.

8. And yet more, they may come that length,
stion all the promises, and cry out, with *Dav*
haste, *Psal.* 116. 11. that *all men are liars.*

9. Yea they may come to this, to account th
gospel to be nothing but a heap of delusions, a
nigly devised fable, or but mere notions and fa

10. And at length come to question, if th
God, that ruleth in the Earth.

These are dreadful degrees and steps of this
distemper, and enough to make all flesh tremble

Let us see *next*, whence this cometh. The caus
of we may reduce to three heads.

First. The holy Lord hath a holy hand in th
hath noble ends and designes before Him, in this
as.

1. The Lord may think good to order matte
that He may magnifie his power and grace, i
ing such, as were returned to the very b

and seemed to many to be loſt and irrecoverably

e.

That in puniſhing them thus, for giving way to
firſt motions of unbeliefe, he might warn all to
rd againſt ſuch an evil, & not to foſter & give way
roundleſs complaints, nor intertaine objections, mo-
againſt their condition by the devil.

To warne all to walk circumſpectly, and to worke
their ſalvation with fear and trembling, not know-
what may befal them, ere they die.

To teach all to walk humbly, not knowing what
antage Satan may get of them, ere all be done; and
e their dayly need of Chriſt to ſtrengthen their faith,
to keep their grips of Him faſt.

So the Lord may think good to diſpenſe ſo with
e, that he may give a full proof of his wonderfully
t patience and longanimity, in bearing with ſuch,
that ſo long.

As alſo to demonſtrate his Soveraignity, in mea-
ing out his diſpenſations to his own, as he ſeeth
moſt glorifie himſelf.

Next, Satan hath an active hand in this, for.

He raiſeth clouds and miſts in the believer, ſo that
annot ſee the work of God within himſelf, and ſo
ade to cry out, that he hath no grace, and that all
but deluſions, and imaginations which he looked
n as grace before.

He raiſeth up in them jealouſies of God, and of all
ayes, and puts a falſe gloſſe and conſtruction on
which God doth, to the end he may confirme-
n in their jealouſies, which they have drunk in of

.

Having gained this ground, he worketh then upon
corruption, with very great advantage; and thus
th them from evil to worſe, and not only to queſ-
their preſent intereſt in Chriſt, but alſo to quite all
for the time to come.

This being done, he driveth the ſoul yet further,
lleth it with prejudices againſt God & his glorious

truthes; and from this he can easily bring them all in question.

5. Yea he will represent God as an enemy: and when this is done, how easie is it with him them on desperat courses, and cause them speak ly and desperatly of God?

6. And when this is done, he can easily da understanding, that the poor soul shal not see t of the gospel, and of the covenant of grace, nor th and beauty of holiness: yea and raise prejudices the same, because there is no hope of partakin benefite thereof, and so bring them on, to a plai tioning of all, as meer delusions.

7. And when he hath gotten them brou length, he hath faire advantage to make them if there be a God, and so drive them forward to A And thus deceitfully he can carry the soul from to another.

But *thirdly*. There are many sinful causes of th in the man self, as.

1. Pride and haughtiness of minde, as thinki mountain standeth so strong, that it cannot be and this provoketh God to hide his face, as *Psa*

2. Self confidence, a concomitant of pride, fu themselves to be so well rooted, that they ca shaken, whileas it were better for them to fear.

3. Want of watchfulness over a deceitful he an *evil heart of unbelieve, that is still departing fro ving God, Heb.* 3.12. It is good to be jealous he

4. Giving way to doubtings and questioni readyly at first. It is not good to tempt the parlying too much and too readyly with Satan, practice might be a warning sufficient to us.

5. Not living in the sight of their wants, and dayly necessity of Christ, nor acting faith up dayly, for the supplying of their wants: and wh is not used, it may contract rust, & be weakned, a at length not be discerned.

for recovering from under unbeliefe. 269

. Intertaining of jealous thoughts of God, and hark-
ng too readyly to any thing, that foster and increase
onfirme these.

. Nor delighting themselves in, and with pleasure
elling on the thoughts of Christ, of his offices, of
gospel, and promises; so that these come at length
se their beauty and glory, in the soul, and have not
lustre that once they had; and this doth open a door
much mischiefe.

. In a word, not walking with God, according to
gospel, provoketh the Lord to give them up to them-
es for a time.

We come now to the *Third* particular, which is to
w, How Christ is life to the poor soul in this case.
d for the clearing of this, consider.

. That Christ is *the author and finisher of faith, Heb.*
2. and so, as He did rebuke unbeliefe at the first, he
rebuke it again.

. That He is the great Prophet, clearing up the gos-
, and every thing, that is necessary for us to know,
ging *life and immortality to light by the gospel*, 2 *Tim.*
1. and so manifesting the lustre and beauty of the
pel.

. He bringeth the promises home to the soul, in
r *reality*, *excellency*, and *truth*, being the *faithful-*
ness and the Amen, *Revel.* 3. 14. and the confirmer
he promises, so that they are all *yea and Amen in*
, 2 *Cor.* 1. 20. And this serveth to establish the soul
he faith, and to shoot out thoughts of unbeliefe.

. So doth *He*, by his Spirit, dispel the mists and
nds, which Satan, through unbeliefe, had raised in
soul.

. And thereby also rebuketh those mistakes of God,
prejudices at Him and his wayes, which Satan hath
ought there, through corruption.

. He discovereth himself to be a ready help in time of
uble, the hope and anchor of salvation, *Heb.* 6. 19.
a Priest living for ever to make intercession for
r sinners *Heb.* 7. 25

7. And hereby he cleareth up to the poor so
bility of helpe and relieſe; and thus rebuketh
or preventeth it.

8. He manifeſteth himſelf to be the marrow
ſtance of the goſpel: and this maketh every line
pleaſant and beautiful to the ſoul, and ſo freeth
from the prejudices that they had at it.

2. So in manifeſting himſelf in the goſpel, he
eth the Father, that the ſoul cometh to the know
of the glory of God, in the face of Jeſus Chriſt,
4 6. and this ſaveth the ſoul from atheiſme.

10. When the ſoul cannot grippe Him, nor
Him, yet *He* can look to the ſoul, and by
quicken and revive the ſoul, and warme the hea
love to *Him*, and at length move and incline it
to open to Him. And thus grippe and hold fa
ſheep, yea and bring it home againe.

But what ſhould a ſoul do in ſuch a caſe.
(which is the *Fourth* particular to be ſpoken to) I

1. They would ſtrive againſt thoſe evils, ſe
mentioned, which procured or occaſioned this
per: a ſtop ſhould be put to theſe malignant hum

2. They would be careful to lay againe the
tion of ſolide knowledge of God and of his
truthes, revealed in the goſpel: and labour for
of God's truth and veracity: for till this be, n
can be right in the ſoul.

3. They would be throughly convinced of the tre
deceitfulneſs, and wickedneſs of their hearts, th
may ſee it is not worthie to be truſted, and th
may be jealous of it, and not hearken ſo readily
as they have done, eſpecially ſeing Satan can pro
to ſpeak for his advantage.

4 They would remember alſo, that it is divine
that can recover them, and cauſe them gripp
promiſes, and lay hold on them of new againe,
as at the firſt, and that of themſelves, they
nothing.

5. In uſeing of the meanes for the recovery

would eye Christ, and because this eyeing of
ist is faith, and their disease lyeth most there, they
ld do as the Israelits did, who were stung in their eyes
h the serpents, they looked to the brazen serpent
h the wounded stung eye: so would they do with a
y, and almost dead faith, grip him, and with an
almost put out and made blinde, look to HIM,
wing how ready He is to help, and what a tender
rt *He* hath.

. And to confirm them in this resolution, they
ld take a new viewe of all the notable encourage-
ts to believe, wherewith the whole gospel abound-
.

. And withal, fix on HIM, as the only author and
sher of faith.

. And in a word, They would cast a wonderfully
elieving, and atheistical soul on HIM, who is won-
ful in counsel, and excellent in working, and is won-
ful in mercy and grace, and in all his wayes. And
may He at length, in his own time, and in the way
t will most glorify Himself, raise up that poor soul,
of the grave of infidelity, wherein it was stinck-
; and so prove *Him*self to be indeed *the resurrection*
the life, to the praise of the glory of his grace.

We come now to speak to another case, which is

CHAP. XXV.

w Christ is to be made use of, as the life, *by one that is*
dead and senseless, as he cannot know what to judge
of himself, or his own case, except that it is naught.

WE spoke something to this very case upon the mat-
ter, when we spoke of Christ as *the Truth*. Yet we
l speak a little to it here; but shal not enlarge parti-
ars formerly mentioned: and therefore we shal speak
tle to those five particulars; and so.

. Shew, what this distemper is.

. Shew, whence it proceedeth, and how the soul
meth to fall into it.

3. Shew, how Christ, as the life, bringeth recovery out of it.

4. Shew how the soul is to be exercised, that obtaine a recovery: and

5. Answer some Questions or Objections.

As to the *first*: Believers many times may be so as not only not to see and know, that they have rest in Christ, and to be uncertaine, what to j themselves; but also be so carried away with pre and mistakes as that they will judge otherw themselves, than that their case is naught; yea only will deny, or mis-call the good, that God w in them by his Spirit; but also reason themselv out of the state of grace, and a stranger to faith & workings of the Spirit: and hereupon will com all delusions, which some time they had felt, and themselves: which is a sad distemper: and grace in life would free the soul from.

This proceedeth (which is the *second* part) partly from God's hideing of his face, and ch his dispensations, about them, and compassin with clouds; and partly from themselves, an own mistakes: as.

1. Judging their state, not by the unchange of truth; but by the outward dispensations o which change upon the best.

2. Judging their state by the observable mea grace within them; and so concludeing their st because they observe corruption prevailing no then, and grace decaying; and they perceive no over temptations, nor grouth in grace, &c.

3. Judging also their state by others; and so th pose that they cannot be believers, because the unlike to others, whom they judge true believe is also to judge by a wrong rule.

4. Judging themselves by themselves, that is, b they look so unlike to what sometimes they were selves, they conclude, that their state cannot be which is also a wrong rule to judge their state by.

5. Beginning to try and examine their case and State d comeing to no close or issue, so that when they have ne, they are as uncleare and uncertaine, what to judge themselves, as when they began: or.

6. Taking little or no paines to try themselves seri- ly, as in the sight of God, but resting satisfied with a eficial trial, which can come to no good issue.

7. Trying and examineing, but, through the slight Satan, & because pitching upon wrong marks come to no good issue, but condemning themselves with t ground.

8. There is another thing which occasioneth this judging, to wit, the want of distinctness and clear- ss in covenanting with Christ, and the ignorance of e nature of true saving faith.

As to the *third* particular, *How* Christ is *Life* to the liever in this case,

I *Answer*. Christ manifesteth himself to be life to the ul, in this case.

1. By sending the Spirit of life, that Enlighteneth, formeth, *P*erswadeth, and Sealeth.

2 By actuating grace so in the soul, that it manifest- it self, and evidenceth it self to be there, as the heate d burning of a fire will discover it self, without other tens.

The *fourth* particular, to wit, how the soul should be ercised, or how it should imploy Christ, for an out- te out of this, hath been abundantly cleared above, ere we shewed, that believers in this case would.

1. Be frequent in griping Christ, and closeing with n as their alsufficient Mediator: and faith thus quently acting on *H*im, may discover it self at gth.

2. Look to Christ, that hath eye salve, and is given a witness.

3. Keep grips fast of *H*im, though they be in the k, and walk on, gripping to *H*im.

4. Keep love towards *H*im and his working, and in ercise.

5. Beg of *Him* to cleare up their state by hi explaining the true marks of grace, and discove working of grace in the soul.

But it will be said (and so I come to the *la* cular) what if after all this, I remaine as form unable to judge aright of my State, as ever?

Ans. Yet, thou would continue griping Chri ing *Him*, looking to *Him*, casting a lost dea with all thy wants, upon *Him*, and minde this th stant work. Yea, thou would labour to be grow these direct acts of faith: and learn to submit t hercin, knowing that those reflect acts are not ab ly necessary, and that thou should think it muc bring thee to heaven at length, though covered cloud, all thy dayes.

Obj. 2. But others get much more clearnes?

Ans. I grant that: yet know, that every one not clearnes, and and such as have it, have it the same measure: and mutt God give thee as m He giveth to any other? What if thou could not that use of it, that others do, but was proud th and forget thy self? Therefore, it will be best t God liberty to dispense his favours, as He will, an th it be about thy commanded duty, the exer faith, Love, Feare, Patience &c.

Obj. 3. But if at any time I gote a sight of my would be some peace and satisfaction to me?

Ans. I grant that, and what knoweſt thou, bu may also get that favour ere thou die? Why the thou not waite his leasure?

Obj 4. But the want of it in the mean time eth me go heartlesly and discouragedly about com ed duties, and maketh that I cannot apply t distinctly to my self.

Ans. Yet the word of command is the same offer is the same, and the encouragement is the why then should not thou be going on leaning to in the wilderness, even though thou want that co able sight?

Obj. 5. But it is one thing to want a cleare sight of state; it is another thing to judge my self, to be yet the state of nature: and this is my case.

Ans. I grant this is the worste of the two: yet, what thou misjudge thy self without ground? Should thou suffer for thine own folly? and whom can thou blame but thy self? And if thou judge so, thou canst know, that it is thy duty to do the thing, that thou supposeth is not yet done, that is, run away to Christ for life and salvation, and rest on Him, and abide there: and if this were frequently renewed, the grounds of thy former mistake might be easily removed.

Yet further, I would adde those few things.

1. Take no pleasure in debateing against your own soul; for that is but to serve Satans designe.

2. Be not too rash or ready to drink-in prejudices against the work of God, in your own souls: for that is to collude with Satan against your selves.

3. Make much of any little light He is pleased to give, were it but of one mark; and be not ill to please: for one scriptural mark, as love to the brethren, may sufficiently evidence the thing.

4. See how thy soul would like the condition of such as are carnal, profane, careless in the matters of God: and if thy soul doth really abhorre that, and thou would not upon any account choose to be in such a case, thou may gather something from that, to thy comfort: But enough of this case here?

CHAP. XXVI.

How is Christ as the Life to be applyed by a soul that misseth God's favour and countenance.

The *sixt* case, that we shall speak a little to, is a deadness, occasioned by the Lord's hideing of himself, who is their Life, and *the fountaine of life*, *Psal.* 36. and whose *loving kindness is better then life*, *Psal.* 63. 3. and *in whose favour is their life*, *Psal.* 30. 5.

A case

A case which the frequent complaints of the
manifest to be rise enough. Concerning which
1. Shew some of the consequences of the
hideing of his face whereby the souls case will ap
2. Shew the reasons of this dispensation.
3. Shew how Christ is life to the soul in thi
end.
4. Point-out the souls duty; or how he is to ma
of Christ, for a recovery.

As to the *first*, we may take notice of those
culars.

1. They complain of God's hideing of himsel
forsakeing them, *Psal.* 22. 1. *my God, my God, wh
thou forsaken me!* and *Psal.* 13. 3. *how long wilt th
sake me?* &c.

2. They cry out for a blink of his face, and get it
for He hath withdrawn himself, *Psal.* 13. 1. *How
wilt thou hide thy face from me.* Heman *Psal.* 88.
out night and day, but yet God's face was hid *vers.*
14. The spouse seeketh long, *Cant.* 5. *Psal.* 22. 1.

3. They are looking for an outgate, but get no
And *hope deferred maketh their heart sick. Prov.* 13.
4. They are in the dark, and cannot tell, wh
Lord dispenseth so toward them: *why* (said *He*
Psal 88. 14.) *castest thou off my soul? why hidest
thy face from me?* They cannot understand where
it is. So *Job* cryed out, *Shew me wherefore thou con
est with me, Job* 10. 2.

5. They may also be walking, in the mean
without light or counsel, so as they shal not k
what to do. *How long shal I take counsel in my
Psal.* 13. 2.

6. Moreover they may have their heart filled with
row; as we see, *Psal.* 13. 2. *having sorrow in my h*
said *David. He* also sayeth, *Psal.* 38. that *his so
was continually before him, vers.* 17. and *Psal.* 116
found trouble and sorrow.

7. They may be so, as that the sweet experienc
of others, may yeeld them no supply of comfo
pr

esent, *Psal.* 22, 4, 5, 6. *Our Fathers trusted in the* (said *David*) and *thou didest deliver them. They cryed to thee, and were delivered; they trusted in thee, and were not confounded.* But that gave him no present ease comfort: for immediatly he addeth, *vers.* 6. *But am a worm and no man, a reproach of men,* &c.

8. Yea all their own former experiences may yeeld em little solace: as we see in the same place, *Psal.* 9 10. compared with, *vers.* 14. 15. *Thou art He* (sayes he vers. 9.) *that took me out of the womb,* &c. and et he complaines, *vers.* 14. that he was *poured out like ater,* and his *bones out of joynt,* that his *heart was melt-in the midst of his bowels,* &c.

9. They may be brought neare to a giving over all in spondency; and be brought, in their sense, to the very ast *of death, Psal.* 22.16.

If it be enquired, why the Lord dispenseth so with s own people?

We *answer*, (and this is the *Second* particular) That e doth it for holy and wise reasons, whereof we may ame a few, as.

1. To punish their carelesnes and negligence; as we e he did with the Spouse, *Cant.* 5.

2. To chastise them for their ill improving of his fa-our and kindeness, when they had it; as the same assage evidenceth.

3. To check them for their security and carnal con-dence, as *He* did *David Psal.* 30. 6. 7. when he said is mountain stood strong, and he should never be mo-ed: then did the Lord hide his face, and he was troubled.

4. To try if their obedience to his commands be pure nd conscientious, and not in a sort mercenary, because f his lifting-up upon them the light of his countenance: nd to see if conscience to a command driveth them to uty, when they are in the dark, and have no encour-gement.

5. To put out graces of the Spirit to tryal, and to ex-rcise; as their Faith, Patience, Hope, Love &c. *Psa.* 3. 5. 6. and 22. 24.

6. To

. To awaken them from their security, a
them to a more diligent following of duty: a
in the Spouse, *Cant* 5.

7. To sharpen their desire and hunger after H
that same instance cleareth.

Even in such a case as this, Christ is life to the
(which is the *Third* particular)

1. By taking away the sinful causes of such a dis
having laid down his life, and shed his blood; f
remission of their sins; so that such a dispensa
not flowing from pure wrath; but is rather an
mercy and love.

2. By advocating the poor mans cause in he
where he is makeing Intercession for *His* own
thereby obtaining a delivery from that condition
God's own time, even the shining againe of his co
nance upon them.

3. By keeping life in, as to habitual grace, a
breathing thereupon; so that it becometh lively
operative, even in such a winter day.

4. By supporting the soul under that dispensa
and keeping it from fainting, through the secret
ences, which He conveyeth into the soul: as He d
the poor woman of Canaan, *Math.* 15.

5. By seting the soul a work, to use such mea
as God hath appointed for a recovery; as to cry
plead, to longe, to waite, &c. *Their heart shall live*
seek Him.

6. By teaching the soul to submit to, and acquies
what God doth; acknowledging his Righteou
Greatness and Soveraignity: and this quietness of h
is its life.

7. By keeping the heart fast to the covenant of gr
So that, whatever come they will never quite that
gan, but they will trust in *Him*, though *He* should
them; and they will adhere to the covenant of gr
though they should be dragged through hell.

8. At length, when Hee seeth it fit and conveni
He quickeneth, by drawing by the vaile, and filling

d with joy, in the light of God's countenance; and
ing it to sing, as having the heart lifted up in the
yes of the Lord.

As to the *last* particular, concerning the duty of a soul
such a case, we say.

1. *He* would humble himself under this dispensation,
owing that it is the great God with whom he hath
do; and that there is no contending with Him: and
t all flesh should stoop before Him.

2. He would justify God in all that *He* doth; and
with *David Psal.* 22. 3. *But thou art holy, O thou*
t inhabitest the praises of Israel.

3. He would look upon himself as unworthy of the
st favour of that kinde: *I am a worme* (said Da-
al. 22. 6) *and no man.*

4. He would search-out his provocations, and run
ay to the fountain, the blood of Christ; that these
y be purged away, and his conscience sprinkled
m dead works, and his soul washen in the fountain
ened to the house of David, for sin and for uncleans-
se..

5. *He* must also imploy Christ, to discover to him
ore and more of his guiltinesse, whereby he had griev-
the Spirit of God; and as sins are discovered to him,
would repent of them, and run away with them to
blood, that cleanseth from all sin. This was *Eli-*
's advice to *Job*, Cap. 34. vers. 31. 32. *Surely it is*
et to be said unto God, I have borne chastisement, I
ll not offend. That which I see not, teach thou me, if
ave done iniquity, I will do no more.

6. He would grip to Christ in the Covenant, and
t there, with joy and satisfaction: he would hold
t, that he may ride out the storme in a darke night.
hough he make not mine house to grow said *David.*
Sam. 23 *vers.* 5. Yet this was all his salvation and all
s desire, that *He had made with him an everlasting Co-*
nant, ordered in all things and sure. The spouse took
is course, when she could not get a sight of *Him,*
hom her soul loved, *Cant.* 6. *vers.* 3. and assert-

ed

ed her interest in him. *I am my beloveds, and my is mine.*

7. He would be interetaiuing high, and thoughts of God, commending him highly, let pensations be what they will. So did the Spous 5. *Vers.* 10. 16.

8. *He* would earnestly seek after *Him.* The S did so, *Cant* 5. *vers* 6. the discouragement she met at the hands of the watch men did not put her pursuite, *Vers.* 7. but she continued, yea was love, *Vers.* 8. and her looks had a prevailing power with him, as we see, *Cant.* 6. *vers* 5. where the groom uttered that most astonishing word, *Turn thine eyes from me, for they have overcome me.*

6. This new manifestation, which he is seeki must be expected in and through Jesus, who is th Tabernacle, and he who was represented by the cy-seat. He is the only trysting place, in Him alon the Father be seen.

10. He would also look to *Him*, for strength and port, in the meane time; and for grace, that he m keeped from fainting, and may be helped to till he come, who knoweth the fittest season, wh to appeare.

But, it will be said, what if after all this, we g outgate, but He hideth his face still from us?

I answer, Such would know that life is one t and comfort is another thing: Grace is one thing warme blinks of Gods face is another. The neccessary to the very being of a Christian, the othe but only necessary to his comfortable being: and fore they should be content, if God give them though they miss comfort for a time.

2. They would learne to commit that matt Christ, who knoweth how to give that which is and what is best for them.

3. They would be hanging on him, for streng duty; and, in his strength, feting about every comm ed duty, and be exercising, Faith, Love, Patience, Desire, &c.

4

4. Let the well ordered covenant be all their salva-
n, and all their desire; and though they should not
a comfortable blink of God's face so long as they
e here, yet holding fast this covenant they should
length be saved souls, and what would they have
ore? and when they get this, what will they misse?

CHAP. XXVII.

How shall one make use of Christ, as the Life, *when wreastling with an angry God because of sin?*

THat we may give some satisfaction to this question,
we shal.

1. Shew what are the ingredients in this case, or what
th to concurre in this distemper.

2. Shew some reasons, why the Lord is pleased to
spense thus with his people.

3. Shew how Christ is life to the soul in this case.

4. Shew the believers duty for a recovery: and.

5. Adde a word or two of caution.

As to the *first*. There may those parts of, or in gredients
this distemper.

1. God presenting their sins unto their view, so as they
al cry out, *our sin is ever before us*, *Psal.* 51. 3. and
y, as it is *Psal.* 90. 8. *Thou hast set our iniquities be-
re thee, our secret sins in the light of thy countenance:*
d so cause them see the Lord contending for sin, as
e Church did, *Esai.* 59. *we roare all like bears, and
ourn sore like doves: we look for judgement, but there is
ne, for salvation, but it is far off from us: for our trans-
essions are multiplied before thee, and our sins testifie
ainst us: for our transgressions are with us; and as
r our iniquities, we know them,* &c.

2. Yea, God may bring upon them the iniquities of
eir youth, as *Job* speaketh *Cap.* 13. 26. and so bring
on them, or suffer conscience to charge them with
eir old sins, formerly repented of and pardoned. And
is is more terrible: *David* is made to remember his
iginal sin, *Psal.* 51.

3. And,

3. And, as *Job* speaketh, *Cap.* 15. 17. G
seem to be sealing up all their sins in a bag, t
of them may be lost or fall by, without bei
notice of; and, as it were, be gathering them t
in a heape.

4. He may pursue sore with signes of wrath and
sure, because of those sinnes, as we see in *Davi*
4. and 38. and 51. and in several others of his p
chastened of the Lord because of their trangr
whereof there are many instances in scripture.

6. Yea, and that for a considerable time togeth
cause them cry out, with *David Psal.* 4. 3. ---
O Lord how long?

6. And that not only with outward, but alt
inward plagues. And strokes, as *David's* case cle
in the forecited *Psalmes.*

7. Yea and not only themselves, but even th
sterity: as *Davids* childe was smiten with deat
the posterity of *Manasses*, who found mercy h
2 *Chron.* 33. 13. was caryed into captivity for
2 *Kings.* 23. 26. 27.

8. Further, the Lord may deprive them of al
former joy and comfort, which made Davi
out *Psal.* 51. 12. *restore unto me the joy of thy s*
tion, and grant me thy free Spirit.

9. And, which is yet more terrible, writh th
upon their judgment, as when *He* caused the swo
whordome follow *Davids* house.

10. And finally, He may cause them feare u
casting as *Psal.* 51. 11. *cast me not away* (said he
thy presence.

And this the Lord thinketh good to do (that w
speak a word to the *second* particular) for those
like reasons.

1. To discover to them, and to all the world,
Just, Holy, and Righteous a God He is, that cann
prove of or bear with sin, even, in his own child

2. To make all fear and tremble before this gre
holy God, who is terrible in his judgements;

n they come from a Fathers hand, that is not pur-
g in pure anger and wrath, but chastening in love:
e, all must think, that his dispensations with the
ked will be much more fearful and horrible, seing
y are not yet reconciled unto Him through the blood
esus.

. To press Believers more earnestly into Christ, that
y may get a new extract of their pardon, and their
ls washen in the the blood of Jesus.

. To teach them to walk more circumspectly after-
rd, and to guaird more watchfully against Satans
ptations, & to imploy Christ more as their Strength,
ht and Guide.

. To cause them see their great obligation to Jesus
rist, for delivering them from that state of wrath,
erein they were by nature as well as others, and
uld have lyen-in to all eternity, had not He redeem-
them.

. To exercise their Faith, Patience and *Hope*; to
if in hope, they will believe against hope, and lay
d on the strength of the Lord, that they may make
ce with him, *Esai.* 27. 5.

. To give a fresh proof of his wonderful Mercy, Grace,
ve, and Compassion, upholding the soul, in the meane
e, and at length, pardoning them, and speaking
ce to their souls through the blood of Jesus.

ut as to the *third* particular. We may look on
ist, as *the Life* to the soul in this case, upon those
counts.

. He hath satisfied justice, and so hath borne the
e wrath of God due for their sins: *He* hath *troden*
wine press alone, *Esai.* 6. 3. 3. *He was wounded for*
transgressions, and bruised for our sins, *Esai.* 53. 5.

. And therefore they drink not of this cup, which
uld make them drunk, and to stagger, and fall, and
ver rise againe.

. Yea, He hath procured, that mercy and love shal
company all those sharpe dispensations, and that they
ll flow from mercy; yea and that they shall be

as

as a covenanted blessing, promised in the Co
Psal. 89. 30. 31. 32. 33.

3. And sometimes He is pleased to let them
clear difference betwixt the strokes they lye und
the judgments of pure wrath, which attend the
and this supporteth the soul: for then he see
those dispensations, how sharpe so ever they b
work together for good to him, and come fr
hand of a gracious and loving Father, reconciled
blood of Christ.

4. *He* is a *Prince exalted to give repentance and*
sion of sins to Israel. Act. 5. 31. Yea, He hath
ed such a clause in the covenant, which is wel
in all things and sure, that upon their renewing
and repentance, their after sins shall be pardoned
besides the promises of faith and repentance, in t
venant, *His* being a Prince exalted to give both,
assurance of their receiving of both.

5. He cleareth to them their interest in the
nant, and their right to the promises of the Co
and through their closeing with Christ by faith, H
eth up their heart in hope, and causeth them to s
an outgate, even remission of their sins, and turn
way of the displeasur in due time through *Him*: an
is a great part of their life.

6 Being *the author and finisher of faith*, and *a*
to give repentance, He, b[illegible]is Spirit, worketh
soul to a renewing of its grips of *Himself*, by fait
to a tuning to the death and blood of Christ for p
and washing: and worketh godly sorrow in the
whereupon followeth Pardon, according to the
constitution, though the believer as yet perceiveth
And sin being pardoned before God, conforme
tenor of the covenant of grace, the man is a livin
whatever feares of death, he may be keeped un
a time.

7. *He* helpeth also the soul to a justifying o
and to a holy submissive frame of Spirit, under th
pensation; so that they are willing to beare the

ion of the Lord, because they have sinned against
m, *Mich.* 7. 9. and to waite for an outgate in God's
n time: and to kiss the rod, and accept of the punish-
nt of their sin.

2. When *He* seeth it fit for his own glory, and their
vantage, He speaketh peace at length to the soul, and
eth, *Son or daughter, be of good cheer, thy sines are*
iven thee. And then is the soul restored to life.

As to the *fourth* particular. The soul that is wrestl-
g with an angry God for sin, and would make use of
rist as *the life*, would do those things.

1. *He* would look to Christ, as standing under God's
se in our room, and as satisfying justice for all the
t, and for all their sinnes.

2. He would eye the covenant, wherein new pardon
promised, upon the renewing of faith & repentance.

3. *He* would eye Christ, as the great Lord dispensa-
of both Faith and Repentance, and hing on Him for
h; and thus believe, that he may believe and repent,
lay his soul open to Him, that *He* may work in him
th Repentance and Faith.

4. *He* would flee to the blood of sprinkling, that
eaks better things than the blood of *Abel*, that he
ay be washen, and sprinkled with hysope, as *David*
d *Psal.* 51. 7.

5. *He* would eye Christ as a prince, to pardon, and
ve remission of sins, and as exalted for this end, and
ould fix his eye upon *Him*, as now exalted in glory
r this end.

6. He would close with Christ of new, as his only al-
ficient mediator; and having done this, and repent-
of his sins, whereby God hath been provoked, he
ould conclude through faith, that a pardon is past in
e court of heaven, conforme to the tenor of the gospel,
d waite on Christ, until the intimation come.

As for the cautions, which I promised to speak to in
e *last* place, take those few.

1. Do not conclude there is no pardon, because there
no intimation thereof made to thy soul, as yet.

Accord-

According to the dispensation of grace, cond upon in the gospel, pardon is had immediatly souls believing and repenting; But the int sense, and feeling of pardon, is a distinct thi may, for several ends, be long keeped-up from t Sure, they go not alwayes together.

2. Do not conclude, there is no pardon, the rode, that was inflicted for sin, is not as ye off. God pardoned *Davids* sin, and did intim same to *Him* by *Nathan*, and yet the sword did part from his house till he died: God can forgi yet take vengeance on their inventions, *Psal.* 9

3. Do not upon this ground, question God's fulnes, or conclude that God's covenant doth no fast: He is the same, and the covenant abideth f firme; but the change is in thee.

4. Do not think, that because thou hast once ed Christ, that therefore, without any new act o on *Him*, or of repentance towards God, thou immediatly be pardoned of thy sins, as soon are commited: for the gospel methode must be ed, and it should satisfie us.

CHAP. XXVIII.

No man cometh to the Father but by me.

THis being added for furder confirmation of was formerly said, will pointe out unto us necessary truthes: as.

First. That it is most necessary, to be soun clear in this fundamental point, of coming to G ly in and through Christ: for.

1. It is the whole marrow of the gospel.

2. It is the hinge of all our salvation, Chris chiefe cornerstone, *Esai.* 28. 16. 1 *Pet.* 1. 5. 6. an

3. The only ground of all our solide and true and comfort.

4. An errour, or a mistake here, is most dange hazarding, if not ruineing all.

. Satan endeavours mainely against this, raiseth up
ies, errours, and false opinions, & prompteth some
ent perplexing doubts and objections, and all to
ken this cardinal point. So doth he muster up all his
ptations for this end, at length, to keep poor souls
n acquantance with this way, and from making use
t, or entering into it.

. Our corrupt hearts are most averse from it, and
l close with any way, how troublesome, how ex-
sive and costly so ever it may seem to be, rather than
h this.

. There are a multitude of false wayes, as we did
w above.

ll which cleare up this necessity and should teach us
e very diligent to win to acquantance with it, and
make sure that we are in it, and to hold it fast, and to
p it pure in our practise, without mixing any thing
h it, or corrupting of it.

econdly. That it is no small difficulty to get this truth
ieved and practised, that through Christ alone we
ne to the Father. Therefore is the same thing assert-
and inculcated again, upon the matter: for,

. Nature will not teach this way, it is far above
ure.

. Yea our natural inclination is much against it, op-
ing it, and fighting against it.

. This way is altogether contrary to that high e-
m, which naturally all of us have of ourselves.

. And is opposite to that pride of heart, which natur-
we are subject to.

. Yea there is nothing in us by nature, that will wil-
gly comply with this way: but, on the contrary, all
pposite thereunto.

. And therefore it is the Christians first lesson, that he
y himself.

The consideration of which should humble us, and
ke us very jealous of our owu hearts & inclinations,
of all those courses, which they are inclineable to.
beat upon. And it should put us to try, if ever

we

we have overcome this difficulty: and have
our hopes and comforts founded on Him, and
else: and are up or down in our peace and joy,
ing as we win-in to Him, or are shut out from
and in all our approaches to God, upon whatsoe
count, are leaning to Him and resting on *Him*
accesse, acceptance, and hearing, only in *Him*;
quieted under all our feares and temptations wi
that Christ is our way to the Father.

Thirdly. That even believers have need to hav
truth inculcated often: for.

1. Satan is busie pulling them off this ground,
the wiles and temptations he can.

2. Their own corruption within, and the evi
of unbeliefe, is alwayes opposeing this way, and
ing them off it.

3. Through the slight of Satan, and the po
corruption, they are oftimes declineing from th
gospel way.

4. The experience of believers can tell, tha
they are at their best, it is a great work and exe
them, to keep their heart right in this matter.

5. Is it not too oft seen, that they are under t
ritual plague of formality, which stealeth them o
feet here?

6. And is it not found ostentimes, that they
too ready to leane to some thing beside Christ?

How ought all to be convinced of this, and hu
under the sense of it? And see also how necessary
be oft preaching on this subject, and to be oft th
upon and studying this fundamental truth.

Fourthly. It should be a strong motive and i
ment to us to make use of Christ, as the way to t
ther, That no man cometh to the Father but by
for this may be looked upon as an argument, enfo
their uesemaking of *Him*, as the way.

Fiftly. It discovereth the ground of that truth
there are but few that are saved; for none cometh
Father but by *Him*: few, in respect of the whole

hear of Him: and of such as hear of *Him*, few the true way of imploying and applying him, as way to the Father, cleared up unto them: and a-, of such as have the truth, as it is in Jesus, preach- to them, O how few go to *Him*, according to the , and believe and practise the truth.

xtly. That in and through Christ alone we must e.

To the Knowledge of the Father: for no man weth the Father but the son: and He alone, who e out of the bosome of the Father, revealeth n.

. To the Favour and Friendship of the Father: for lone is our peace, and in *Him* alone is the Father l pleased.

. To the Kingdome of the Father here: for He on- the door, *John* 10.7. and by his Spirit are we effect- y called.

. To the Kingdom of the Father above: for *He* ne hath opened that door, and is entered into the ieſt of all, as our forerunner, and is gone to prepare ace for us.

. Through Him alone must we addreſs our selves he Father, in our supplications, *John* 16. 23. *Revel.* . in our thanksgivings. *Rom.* 1. 8. *Col.* 3. 17. and ise *Heb.* 13. 15. *Epheſ.* 3. 21.

. Through Him alone have we acceſſe, and an n door to the Father, *Epheſ.* 2. 18. and 3. 31. *Heb* 6.

I shal only speak to one case here. *viz.*

CHAP. XXIX.

How should we make use of Christ, in going to the Father, in prayer and other pieces of worship?

N short, for answering of this question, I shall lay down these particulars.

. There would be a lively sense of the infinite di-

stance, that is betwixt the great God, and us sinners; and yet more betwixt the holy God and poor wretches.

2. There would be an eyeing of Christ, as the peacemaker through his death and merites having satisfied justice, and reconciled sinners unto God; we may look on God now, no more as an enemy, as reconciled in Jesus.

3. There would be, sometimes at least, a more formal, and explicite actual closeing with Christ as such when we are going about such duties: and always an implicite and virtual embraceing of Him as our mediator; or an habitual hanging upon Him, and leaning on *Him* as our mediator, and Peacemaker.

4. There would be an eyeing of Him as our great Highpriest, now living for ever to make intercession for us, and to keep the door of heaven open to us: upon which account the Apostle presseth the *Hebrews* to come boldly to the throne of grace, *Heb.* 4. 14. 16. and also *Heb.* 7. 24. 25.

5. There would be a griping to *Him*, even in reference to that particular act of worship, and a laying hold upon *Him* to speak so, as our Master ushering us bring us by the hand unto the Father, as conscious of our own unworthiness

6. There would be a confident leaning to *Him* in our approaching; and so we would approach in Him without fear or diffidence. And that notwithstanding that we finde not our souls in such a good frame as we would wish, yea and guilt looking us in the face.

7. Thus would we roll the difficulties, that come in our way, and all the discouragements, which we meet with, on Him, that He may take away the one and the other, and help us over the one and the other.

8. As we would take answer to all objections from Him alone, and put Him to remove all scruples, difficulties, and strengthen our selves against all impediments and discouragments alone, in and through *Him*; so there would be the bringing of all our pos-

ouragements from *Him* alone, and all our hopes coming speed with the Father should be ground- upon *Him*.

9. We would exspect all our welcome and accep- ce with the Father, only in and through Christ, and ect nothing for any thing in our selves, not for our ces, good frame, preparation, or any thing of t kinde. So we would not found our acceptance, r our peace and satisfaction, on our selves, nor on y thing we have, or do; nor would we conclude r exclusion or want of acceptance because we do not prehend our frame so good as it ought to be; so we ould not found our acceptance on our right perfor- ance of duties, for that is not Christ.

10. We would quiet our selves on Him alone, in our approaches, whatever livelinesse we finde, or sse in the duty: we are too much tickled and faine, hen duties go well with us, and troubled upon the her hand, when it is not so; and the ground of all is, is, because we lean too much to our own duties, d do not quiet our selves on *Him* alone: and hence it that we are oft quieted when we get the duty done d put by, though we have not met with Him there, r goten use made of Him, as was necessary. All r comfort, peace and quiet would be founded on im alone.

11. We would look to *Him* for the removal of all e discouragments, that Satan casts in our way, while e are about this or that piece of worship, to put us ack, or to cause us advance slowly and faintingly: and, asting them all on Him, goe forward in our duty.

12. We would look for all our returns and answers nly in and through *Him*, and lay all the weight of our opes and exspectation of a good answer only on *Him*, *John* 5. 13. 14. 15.

For Caution I would adde a word or two.

1. I do not think, that the believer can explicitely nd distinctly act all these things, when ever he is go- ng to God; or can distinctly perceive all these several

acts: nor have I specified them, and particularl
tioned then thus, for this end; but to shew a
length, how Christ is to be imployed in those
worship, which we are called to performe; a
cause, we ofttimes think the simple nameing of
and asking of things for *His* sake, is sufficient, t
our hearts leane more to some other thing, th
Him: and the conscientions christian will find his
when he is rightly going about the duties of wo
looking towards Christ thus, sometimes more dis
ly and explicitely as to one particular, and some
more as to another.

2. Though the believer cannot distinctly act fa
Christ, all these wayes, when he is going about
manded duties of worship; yet he would be sure to
his heart going out after Christ, as the only grou
his approaching to, and acceptance with, and
ing heard by the *Father*; and to have his heart in
an habitual frame of resting on Christ, that
there may be a relying upon *Him* all these wayes, th
not distinctly discerned.

3. Sometimes the believer will be called to be
distinct and explicite in looking to, and resting
Christ, as to one particular, and sometimes mo
to another: when Satan is disswading him to g
God, because He is an infinite holy one, and he
self is but a sinner: then he is called to act faith on C
as the mediator, making reconciliation betwixt
and sinners: and when Satan is disswading from
proaching to God, because of their want of an inte
in God, then should they act faith on Christ, and
brace him, according to the gospel, and rest there,
so approach. And when Satan casts up his unwor
ness and former sins, to keep him avack, or to disc
age him, then he is called to lay hold on Christ, a
great *High*priest, and Advocate; and casting that
couragement on Him, to goe forward. So like
when Satan is discouraging him in this duty, by b
ing before him his sins, he should take this course.

hen, because of his sinful way of worshiping God and lling upon him, and other things, he is made to feare, at all is in vaine, that neither God regardeth him, r his service, and that he shall not come speed, then ould he cast all the burden of his acceptance, and of taining what he asketh and desireth, on Christ, and iet himself there: and so as to the rest: and hence peareth the usefulness of our branching-out of this atter.

4. In all this, there must be an acting in the strength f Jesus; a looking to Christ and resting upon Christ, ccording to the present case and necessity, in Christ; y his strength and grace communicated to us by his Spirit. Then do we worship God in the *Spirit*, and in he newness of the Spirit, when all is done in the matter f worship; in and through Jesus.

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